COLLEGE SERIES OF GREEK AUTHORS

HOMER'S ODYSSEY
BOOKS I-IV

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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR

HOMER'S ODYSSEY

BOOKS I-IV

EDITED

ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY

Bernadotte

B. PERRIN

PROFESSOR IN ADELBERT COLLEGE OF WESTERN
RESERVE UNIVERSITY

BOSTON, U.S.A.

PUBLISHED BY GINN & COMPANY

1889

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PREFACE.

The commentary of this edition of the *Odyssey* is based upon that of *Homers Odyssee, für den Schulgebrauch erklärt von Karl Friedrich Ameis, achte berichtigte Auflage besorgt von C. Hentze, Leipzig, Teubner*, 1884.

The editor has freely adapted the German edition to what he believes to be the requirements of American college classes. Considerable material has been furnished for the higher criticism of the poem, in which the first four books are of special significance. At the same time, enough assistance of an elementary sort has been provided to enable a good teacher to use this volume in introducing students to the study of Homer. The two aims need not neutralize each other. Much of the citation of iterati and formulae is meant for the eye merely, and not for verification. A glance at the notes will often reveal the poetical nature and quality of the passage under comment.

Certain interpretations and views which have long been specially characteristic of the Ameis-Hentze edition, and have given it individuality, the American editor has retained in the current notes, although he preferred other views. Such preferences have been stated in the Appendix. In all other cases, however, the editor has not hesitated to incorporate in the current notes views at variance with those of the German edition. But all such changes are specified in the Appendix.

In the Appendix, the editor has collected not only the principal variations of our best Mss., and the readings of the most prominent modern editors, but also such data as should give a student or teacher who is without any considerable apparatus, definite

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ideas of the literary and historical status of controverted views. These data will not seem pedantic to those whose library privileges are limited.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipsic, 1884.

References preceded by the symbol [§] are to Professor Seymour's *Introduction to the Language and Verse of Homer*, Boston, 1885. G. stands for Goodwin's *Greek Grammar*, GMT. for Goodwin's *Greek Moods and Tenses*, H. for the *Greek Grammar* of Hadley-Allen, M. for Monro's *Homeric Grammar*. Reference is made to Books of the *Iliad* by Α, Β, Γ κτλ.; to Books of the *Odyssey* by α, β, γ κτλ.

Professor Hentze has courteously given his special consent to the free use which has here been made of the Ameis-Hentze edition. Professor Goodell has kindly read the proof-sheets. Professor Seymour has always played the part of a generous friend in his editorial treatment of the volume. As far as β 82, the editor had the benefit of Professor Packard's revision of the Ameis-Hentze commentary.

CLEVELAND, January, 1889.

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ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής·
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν

game which was prob. like chess or checkers. Of the Blessed in Hades Pindar says *καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς, | τοὶ δὲ φορμίγγεσι τέρπονται* *Thren.* 129, 4 f. (Bergk.) — **θυράων**: the door of the palace, within the court-yard.

108. **ἥμενοι . . . βοῶν**: *cf.* γ 38.

109 ff. **κήρυκες καὶ θεράποντες**: to the former *οἱ μέν* (110) refers; to the latter, *οἱ δέ* (111) and *τοὶ δέ* (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. *Cf.* η 103 ff., 129 ff., θ 360 ff., μ 73 (*cf.* 101), σ 95 f. The *heralds and squires*, free-born, but of inferior rank (ο 324), were in this case handsome youths whom the suitors had brought with them to serve as pages (ο 330 ff.). Both offices naturally show loss of independence and dignity in the *Od.* as contrasted with the *Il.* — **αὐτοῖσι**: almost always intensive in Homer, here indicates a slight contrast between the suitors *themselves* and their 'surroundings or adjuncts.' See § 24 *g*; M. 252.

110. **οἱ μέν**: a spondee, before ϝ. See §§ 14 *e*, 41 *m*. — **ὕδωρ**: the quantity of the first syllable is variable; *cf.* 146, and see § 41 *f* β.

112. **πρότιθεν**: *were placing before* the seats, *προπάροιθε θρόνων* κ 354. For the form (Attic *προυτίθεσαν*), see § 26 *w*. Generally in Homer each person has a separate table at a meal. *Cf.* separatae singulis sedes, et sua cuique mensa Tac. *Germ.* 22. — **κρέα πολλά**: *meat in abundance*, Attic *τὰ πολλὰ κρέα*. In Homer, stems in -*ας* always have -ᾰ in nom. and acc. pl. H. 190 D. — **δατεῦντο**: *were carving*. For the contraction, see § 6 *b*. The meat was cut up into portions, handed round on trenchers (*πίνακες* 141), and taken in the fingers for eating. The servants were preparing the meal in the palace while the suitors were amusing themselves in the court.

113 = ρ 328 (*τόν*). — **πρῶτος**: see on *οἱ μέν* 110.

114. The second hemistich occurs five times besides in the *Od.*, and once in the *Il.* (Θ 437); without *φίλον* also Λ 556. — **φίλον**: often naïvely used in Homer to personify objects of man's most intimate possession, especially parts of the body, the mind, life, *etc.*, and bring them even within the sphere of relationship.

115 f. **ὀσσόμενος**: *having before his eyes, calling up before him;* in Ξ 17 of the sea, roughening *in anticipation of* the blasts of wind. — **εἰ . . . θείη**: an expression of the wish in the mind

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μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων μνηστῆρσι μεθήμενος εἴσιδ' Ἀθήνην,
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι, ὅττεό σε χρή."
ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.

of Telemachus, *if only he would come somewhence and, etc.*, and so an explanation of the idea in ὀσσόμενος. So β 351, υ 224. See on 94.

116 f. *Cf.* υ 225 (ἀνδρῶν μνηστήρων κτλ.).—**μνηστήρων τῶν μέν**: *of the suitors, of these indeed.* The dem. pron. follows and repeats the idea of its subst. with emphasis before a contrast soon to follow in δ' αὐτός *while he himself.* Somewhat similar is ἄνδρα τὸν ὅς κε κτλ. κ 74. *Cf.* 151, Η 461 f.—**σκέδασιν θείη**: a circumlocution for σκεδάσειε. *Cf.* τελευτὴν | ποιῆσαι 249 f., ἐξέτασιν καὶ ἀριθμὸν ἐποίησεν Xen. *Anab.* i. 2. 9.

117. *Cf.* 402.—**τιμήν**: *sc.* βασιληΐδα (Ζ 193). This brought with it certain privileges, as the use of a piece of land (τέμενος ζ 293), the receipt of supplies for daily use (cattle, wine, *etc.*, *cf.* δήμια πίνουσιν Ρ 250), occasional presents (οἵ κέ ἑ δωτίνῃσι θεὸν ὣς τιμήσουσιν Ι 155), and invitations to feasts (λ 185 f.). All are included in Μ 310–314.

118. **τὰ φρονέων**: *with these thoughts*, subord. to μεθήμενος, like an adv. of manner. This verse recapitulates, in reverse order, the chief points in 113–117.

119. **νεμεσσήθη δέ**: 'parataxis,' instead of a subord. clause expressing cause or reason (§ 3 *q*).

120. **ξεῖνον . . . ἐφεστάμεν**: *that a stranger stand*, inf. clause serving as obj. of νεμεσσήθη.—**στάς**: *taking his stand*, with inceptive force.

122. The formula occurs some fifty times in Homer, introducing with emphasis the following speech. *Cf.* 44, 63.—**φωνήσας**: "lifting up his voice," always intr. in Homer. The two accs. in the verse are construed with προσηύδα.—**πτερόεντα**: see on 64 *fin.*

123. **φιλήσεαι**: '*thou shalt be kindly entreated*,' fut. mid. as pass. See §§ 32 *c*, 33 *e*.

124. **δείπνου**: always the chief meal of the day, like our dinner, at whatever time it was taken. Homeric courtesy always defers a formal introduction of the guest and inquiry about his errand till after he has partaken of hospitality. *Cf.* γ 69 f., δ 60 f.—**ὅττεό σε χρή**: *of what thou hast need*, *cf.* ὅττεό με χρὴ χ 377, τέο σε χρὴ δ 463. χρή is a subst., like χρειώ, χρεώ, and the acc. of the pron. was prob. due originally to a verb of motion like ἵκει β 28. See § 3 *k*.

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οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ

126. **δόμου**: the space roofed over, in distinction from the court, like *δώματα* ρ 336. The general term is sometimes used instead of the special name of a particular apartment, *μέγαρον* or *θάλαμος* (330).

127. *Cf.* ρ 29.—**πρὸς κίονα**: const. with *ἔστησε*, *cf.* [*δούρατα*] *ἑστεῶτα πρὸς ἐνώπια* (*walls*) N 261. The addition of *φέρων* simply makes the description more vivid and circumstantial, '*the spear that he bore.*' *Cf.* *ἄγων* 130, *φέρουσα* 136, 139, and see on γ 118. For the gender of *κίων*, see § 2 *x*.

128. **δουροδόκης**: *spear-rack*, consisting possibly of straps or rings encircling a pillar in the hall, and holding the spears upright against the pillar and in its grooves or flutings. The word occurs only here.—**ἄλλα**: as in prose, this pron. is sometimes in Homer joined attributively with a noun in a sense which we must give adv., *besides, also, on the other hand.* It often denotes a mere contrast. In all such cases, the noun is in appos. with the pron. G. 142, 2 N. 3; H. 705. *Cf.* 132, β 412, ζ 84, θ 368, *etc.*

130 ff. **θρόνον**: *throne*, a high armchair of state, having on account of its height a footstool (*θρῆνυς*) attached to it (as to the *κλισίη*, *προσφυέα* τ 58). It was ordinarily set against a pillar, or the wall (ζ 307 f., η 95, θ 66). The *κλισμός* (132) was a more comfortable chair with a high back to it, prob. lower than the *θρόνος*, though sometimes it also had a *θρῆνυς* (δ 136). There were besides, the *κλισίη* (see on δ 123, where it is synonymous with *κλισμός* 136), and the *δίφρος*, a simple seat without back or arms, a stool.—**λῖτα**: acc. sing. A simple linen cloth is here spoken of instead of the usual *τάπης* (δ 124), or *ῥήγεα* (κ 352), with which the seat was made more comfortable,—a movable upholstery.

131 = κ 315 (*καλοῦ δαιδαλέου*), 367, Σ 390. The first hemistich occurs also T 380 (gen.), X 314 (acc.), the second δ 136.—**καλόν**: agrees with *θρόνον*, the more remote subst., since the last clause of the preceding verse is parenthetical. *Cf.* the adjs. in 312. For the double epith. at the opening of the verse, see § 1 *n.*—**ὑπό**: adv. (as in 130), *beneath.*—**ποσίν**: *for the feet.*

132 f. **πὰρ δ' αὐτός**: *and near by for himself.*—**θέτο**: the mid. carries out the idea of *αὐτός*. *Cf.* *παρέθηκε* 139.—**ἔκτοθεν ἄλλων μνηστήρων**: *away from the others, the suitors*, '*away from the company of the suitors*,' *i.e.* from the tables set for them. They do not come in from the court until 144. The phrase indicates also the position of the *θρόνος* 130.

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δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.
ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,

134. **μετελθών**: *now that he had come.*

135 = γ 77 (θῆχ').

136–140 = δ 52–56, η 172–176, κ 368–372, ο 135–139, ρ 91–95.

136. **χέρνιβα ἐπέχευε**: equiv. to χερσὶν ὕδωρ ἐπέχευε (Ω 303). *Cf.* 146. For this 1 aor. form., see § 30 *i.* — **προχόῳ**: dat. of means. — **φέρουσα**: like φέρων 127, *cf.* 139. — The washing of the hands before eating was fixed custom, prob. on account of the accompanying libations to the gods, as well as because the hands were to be freely used as forks.

138. **νίψασθαι**: for them *to wash,* inf. of purpose. — **ἐτάνυσσε**: *spread out, drew,* of the flat surface of the table, even though small. *Cf.* προπάροιθε θρόνων ἐτίταινε τραπέζας κ 354.

139. This verse occurs without the others of the group ρ 259.

140 f. **εἴδατα**: *dishes,* usually cold meats left from former meals (*cf.* ἅ ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες π 50); these were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means the freshly cooked meats. — **χαριζομένη παρεόντων**: *giving gladly* (hence *bountifully*) *of what was on hand, of her store.* The gen. is partitive. For παρεόντων we have ἔνδον ἐόντων used of provisions in η 166, ο 77 = 94, Τ 320. — **ἀείρας**: *lifted, i.e. took* from the carving table (ἐλεός, *cf.* εἰν ἐλεοῖσιν ξ 432, Ι 215).

143. **κῆρυξ**: prob. Medon, the herald of the house of Odysseus (δ 677, *etc.*). Telemachus and his guest are served by the house-servants, the suitors by their own (see on 109). — **αὐτοῖσιν**: almost a repetition of the σφί above, but adding a slight notion of contrast to the surrounding food and utensils. See on 109. — **οἰνοχοεύων**: from a πρόχοος, in which the wine was dipped up from the κρητήρ. See on γ 340.

Vs. 144–220. *During the revelry of the suitors, Telemachus discourses with his guest, who gives herself out to be a guest-friend of Odysseus, confident that the hero will yet return.*

144. *Cf.* υ 160 (δρηστῆρες Ἀχαιῶν). — **ἐς δ' ἦλθον**: from the court into the μέγαρον.

145 = γ 389, ω 385. The first hemistich occurs also ω 411.

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τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισιν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλειν,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός·
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.

146 = γ 338, φ 270, Ι 174 (*αὐτίκα κτλ.*). The second hemistich occurs also δ 216, Γ 270.

147. *Cf.* π 51 (*δ' ἐσσυμένως παρενήνεεν*). — **παρενήνεον**: from *παρανηέω* (or *παρανηνέω*), Ionic for *παρανέω*. It is found only in these two verses; *ἐπενήνεον*, in Η 428 = 431. It is best regarded as an impf. with an intensive reduplication.

148 = γ 339, φ 271, Α 470, Ι 175, with varying context. It is regularly used of filling the mixers anew after the meal, in preparation for libation or prayer. In any other sense it is redundant here after 110. — **κοῦροι**: see on 109. — **ἐπεστέψαντο**: *filled to the brim*. Vergil, misled by a prevalent Roman custom, renders falsely by coronant, *Georg.* ii. 528. *Cf. Aen.* i. 724, iii. 525, vii. 147. — **ποτοῖο**: gen. of material after a verb of filling.

149 f. The couplet occurs eleven times in Homer, the first verse singly four times, as δ 218, the second eleven times, as γ 67. For variations on the latter, *cf.* ε 201 = Λ 780, and Λ 642. Vergil has postquam exempta fames epulis mensaeque remotae (et amor compressus edendi) *Aen.* i. 216, viii. 184. — **ὀνείατα**: the pl. is always used of food, except in *τοσσάδ' ὀνείατ' ἄγοντα* Ω 367, of Priam with the ransom for Hector's body. — **ἑτοῖμα**: *in readiness*, pred. after *προκείμενα*.

150. **ἐξ ἕντο**: *sent away from themselves*, always with *ἔρον τινός*, in the sense *allay, satisfy*. *Cf. ἀφέτην πολυκαγκέα δίψαν.*

151. **μνηστῆρες**: this logical subj. of the apod. to 150 is at once taken up in an altered construction ('anacoluthon') by *τοῖσιν μέν*. Contrast is established between the conduct of the suitors and that of Telemachus (156). — **μεμήλειν**: for the *-ν*, see H. 87 a. Even the impf. takes it at the close of the verse, as β 381. In neither case is it written in the Mss., and the practice of editors varies.

152. *Cf.* φ 430 (*μολπῇ καὶ φόρμιγγι κτλ.*). — **μολπή**: see on 159. — **γάρ τε**: a constant combination, like namque. See on 50. — **ἀναθήματα**: *accompaniments* (*πληρώματα*), not *ornaments* (*ἀγάλματα*). For the thought, *cf. ἐν δέ τε φόρμιγξ | ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην* ρ 270 f., θ 99.

154 = χ 331 (*Φήμιος, μετά*). — **ἀνάγκῃ**: *by constraint*, an instance of the wantonness of the suitors. The bard belonged to the court of Odysseus. He and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

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ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι, ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
ἀνέρος, οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι

155 = θ 266 (αὐτάρ). — **φορμίζων**: this word, following after *κίθαριν* 153, shows that the *φόρμιγξ* was not essentially different from the *κίθαρις*. *Cf.* θ 67, *etc.* The instrument was a four-stringed harp or lyre, used by the Homeric bard in preludes, in interludes, and perhaps to emphasize certain passages, but not as a constant accompaniment. — **ἀνεβάλλετο**: *was striking up*, the technical term for playing a prelude. — **καλόν**: see on β 63.

156. *Cf.* β 399, where subj. and obj. are reversed.

157 = δ 70, ρ 592.

158. *Cf.* 389, Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω; E 421.

159. **τούτοισιν . . . μέλει**: *these men indeed are bent on these things.* — **κίθαρις καὶ ἀοιδή**: instrumental and vocal music are the accomplishments of one person, the bard. *Cf.* ἄλλῳ δ' ὀρχηστὺν (ἔδωκε θεὸς), ἑτέρῳ κίθαριν καὶ ἀοιδήν N 731. In 152, *μολπή* includes both.

160 = σ 280 (ἀλλ' οὐκ κτλ.). — **ῥεῖα**: *lightly*, *i.e.* without thought or care for others, implying censure. So ῥηιδίως, ἐπεὶ οὔ τι τίσιν γ' ἔδεισας ὀπίσσω X 19. — **νήποινον**: *with impunity*, adv., *i.e.* paying no compensation.

161. **ἀνέρος**: in apposition with the possessive gen. implied in *ἀλλότριον* (ἄλλων). See on *αὐτῶν* 7, and *cf.* β 45. — **λευκά**: a fixed epith. of *ὀστέα*. For the accent, see § 10 *d*. — **πύθεται**: intr.; for the verb used in a causal sense, *cf.* σέο δ' ὀστέα πύσει ἄρουρα Δ 174.

162. **ἢ . . . κυλίνδει**: *sc. αὐτά*, referring to *ὀστέα*, the subj. of the preceding sent. The second clause takes a structure independent of the rel. pron., instead of ἣ . . . κύματι κυλίνδεται. *Cf.* 71, ὅν που τῆλε φίλων . . . | ἠέ που ἐν πόντῳ φάγον ἰχθύες, ἢ ἐπὶ χέρσου | θηρσὶ καὶ οἰωνοῖσιν ἕλωρ γένετο ω 290 ff. G. 156; H. 1005.

164 f. **ἐλαφρότεροι ἢ ἀφνειότεροι**: *swifter* (than they now are) *rather than richer*. If swifter they might escape, whereas even if richer they could not buy themselves off. With *ἀρησαίατο*, *sc. μᾶλλον*, as often with expressions of wish and choice. This is prob. not the prose idiom noticed in H. 645, Cicero's liberius quam verius, though it occurs in so early prose as ταχύτερα ἢ σοφώτερα Hdt. iii. 65, προσαγωγότερον ἢ ἀληθέστερον, Thuc. i. 21. — **ἐσθῆτος**: for raiment as part of the substance of accumulated wealth, *cf.*

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ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἧμιν
θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς, πόθεν εἶς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἠὲ νέον μεθέπεις ἦ καὶ πατρώιός ἐσσι
ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ

χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες ε 38, and the enumeration of the articles in Hector's ransom Ω 228 ff.

166. **νῦν δέ**: *but as it is*, assuming the opposite of an imaginary case or wish just stated. *Cf.* 219, 241. — **ὣς**: as suggested in 161 f. — **ἀπόλωλε**: *has died*, but ὤλετο 168 *perished*, the more indefinite tense of narration. *Cf.* γ 87, 89. — **μόρον**: cognate acc. — **ἧμιν**: recessive accent because unemphatic. See § 24 *b*; H. 264.

167 f. **εἴ περ**: *if even, although.* For the accompanying subjv., see § 3 *c* α; G. 223 N. 2; H. 898 b, and *cf.* 188, 204. — **τοῦ . . . ἦμαρ**: a flat contradiction of ἐλεύσεσθαι.

169. The formula occurs thirteen times in the *Od.*, four in the *Il.* (only in Κ, Ω). Its answering formula is 179.

170–173 = ξ 187–190. The first verse occurs also κ 325, ο 264, τ 105, ω 298, and the first hemistich η 238, Φ 150. The last two verses occur also π 58 f. = 223 f., preceded by closing parts of 171.

170. **τίς, πόθεν εἰς ἀνδρων**: *cf.* ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε· ὤνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἥκων ἐπίστιός μοι ἐγένεο; Hdt. i. 35, also Vergil's qui genus, unde domo? *Aen.* viii. 114. — **εἶς**: the 2d pers. sing. of εἰμί, according to early grammarians an encl. form. — **ἀνδρῶν**: part. gen. with both interrs.

171. **ὁπποίης** κτλ.: an indir. question, connected by τέ with κατάλεξον 169. The direct form is at once resumed in **πῶς**. The alternatives were, his own ship or another's (ι 535), a merchant ship or a pirate (γ 72 f.).

172. **εὐχετόωντο**: the tense refers to the time when Athene was with them. See also on 180.

173. *Naïveté* rather than humor. — **μέν**: *surely;* like μήν.

174 = ξ 186, ω 297 before 170, also δ 645, ν 232, ω 258, 403.

175. **ἠὲ . . . ἦ**: equiv. to Attic πότερον . . . ἤ. See § 3 *m*. — **νέον**: *newly, i.e.* now for the first time. Its contrast is in the following καί, *actually, i.e. already.*

176. **ἐπεί**: introduces a reason for asking the latter question. — **ἴσαν**:

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ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἑτάροισιν
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἥδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος,

used to come. For the form, see § 34 *f.* The verb is followed here, as in σ 194, χ 6 f., by the simple acc. without a prep., after the analogy of ἱκάνειν, ἀφικνεῖσθαι. *Cf.* β 259. Telemachus speaks, of course, from hearsay, since he was an infant when his father went to Troy (λ 448).

177. **ἄλλοι**: *sc.* strangers, from abroad. — **ἐπίστροφος**: *attentive to, thoughtful of,* his guests, ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος τῶν ἀνθρώπων (Schol.).

178. See on 44. This verse occurs eleven times in the *Od.*, and five in the *Il.*, its first hemistich, however, about a hundred times in Homer.

179 = ξ 192. See on 169. More common is the form with ξεῖνε in place of ταῦτα (*cf.* 214), six times in the *Od.* Other variations occur, πάντα (ταῦτα) . . . καταλέξω ω 303, Κ 413, 427. The first hemistich occurs also δ 612 (ταῦτα), η 28 (ξεῖνε).

180. **εὔχομαι εἶναι**: *I claim to be,* a formula of emphatic assertion very frequent in Homer, sometimes hardly more than an emphatic εἰμί, or φημὶ εἶναι, as in ε 211. *Cf.* 172, 187, 406, *etc.*

181. **Ταφίοισι**: for the people, see on 105; for the case, on 71.

182. **ὧδε**: strictly *in this way,* prob. with a significant gesture, "as you see me here before you." The transition would then be easy to *hither* or *here* of later Greek. The deictic adv. of opposite meaning is οὕτω, *in that way, i.e. yonder,* as in στῆθ' οὕτω ἀπόπροθεν ζ 218. See on τόδε 409, and *cf.* β 28, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον ρ 544, Ἥφαιστε, πρόμολ' ὧδε Σ 392. The examples show how hard it is to maintain the claim of Aristarchus that the adv. never means *here* in Homer. — **κατήλυθον**: *put in,* from the 'high sea' down to the shore.

183. **πλέων**: *on my voyage,* interrupted by this stop at Ithaca. *Cf.* ἀνιόντα 259 *on his way back.* The partic. is here pronounced with 'synizesis' (§ 7). In δ 474, Η 88, the hemistich closes the verse, and synizesis is unnecessary.

184. **Τεμέσην**: the later Τάμασος, a place in Cyprus famous for its richness in copper. The metal takes its name from that island (late Lat. cuprum, aes Cyprium). — **μετά**: *after, i.e.* to get. *Cf.* β 206, 308, ζ 133, *etc.* — **ἄγω**: *carry,* as cargo, to exchange for copper. — **αἴθωνα**: of the sparkling lustre of manufactured iron. So thrice in the *Il.* — Barter, as here illustrated, is the only form of trade in Homer.

185 = ω 308. — **ἥδε**: *here* (H. 695 a),

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ἐν λιμένι Ῥείθρῳ ὑπὸ Νηΐῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου·

the speaker taking the island as a whole. — **ἐπ' ἀγροῦ**: *a-field, i.e.* on the coast of the open country, as explained by νόσφι πόληος. The phrase has its more usual meaning in 190.

186. Ῥείθρῳ: mentioned only here. Another Ithacan harbor is described in ν 96 ff. (*cf.* 345 ff.), Φόρκυνος δέ τις ἔστι λιμὴν κτλ. — **Νηΐῳ**: usually taken to be a minor peak of the range Νήριτον ι 22.

188. ἐξ ἀρχῆς: *from the first, from of old.* *Cf.* β 254, λ 438. — **εἴ περ εἴρηαι**: see on 167 f. "You will find my statement true if you will only go and ask Laertes."

190. πήματα πάσχειν: see on 49, and *cf.* 166. The phrase indicates the burdens of old age and of the mode of life which Laertes had chosen, as well as grief for his lost son. The whole passage (189–193) suggests the scene of recognition between Laertes and Odysseus in ω 220–360.

191. γρηΐ: in ω 366, 389, she is called Σικελή, and is wife of Δολίος, the steward of Laertes.

192. παρτιθεῖ: for the form, following the analogy of contract verbs, see § 34 *a*. — **γυῖα**: see on ἕρκος 64.

193. γουνόν: *hill, knoll,* from γόνυ. *Cf.* γουνὸν Ἀθηνάων ἱεράων λ 323, τὸν γουνὸν τὸν Σουνιακόν Hdt. iv. 99. Τῷ γονίμῳ τόπῳ τῆς γῆς, ἢ τῷ ὑψηλοτάτῳ, μεταφορικῶς ἀπὸ τῶν γονάτων τῶν ἐν τῷ σώματι, ἅπερ ἐξέχει (Schol. A on γουνῷ ἀλωῆς Σ 57). — **ἀλωῆς** (ἀλοιάω): strictly a piece of ground beaten hard for a threshing floor, then, more generally, any cultivated *plot* of ground, sometimes fenced in (*cf.* ἕρκεα ἀλωάων Ε 90), and so a *garden* in contrast to a field (ἄροσις, πεδίον). — Translate the verse: *creeping along the knoll of the vineyard's plot.* — The last three words follow κατά in λ 193, and γουνῷ ἀλωῆς occurs Ι 534, Σ 57, 438.

194 f. νῦν δέ: "but to return from this digression." *Cf.* 182. — **μίν**: explained by σὸν πατέρα, otherwise it might be referred to Laertes. *Cf.* ζ 48 f. — **ἔφαντο**: refers to a report which Mentes claims to have received when he left home, or somewhere on his journey, while φασί 189 refers to what he may have just heard at Ithaca.

195. νύ: *as I see,* of inference. — **τόν γε**: the emphasis here imparted to the whole clause heightens the contrast with the opinion of the previous verse. — **βλάπτουσι**: *hinder, hold*

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οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν·
φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῖο τόσος πάις εἰς Ὀδυσῆος.
αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,

back from, with a gen. of separation. *Cf.* δ 380.

196 = λ 461 (Ὀρέστης). — **τέθνηκεν**: on the form, a rare first perfect, see § 31 *a*.

197 = δ 498 (εἷς δ'), 552 (ὅς τις ἔτι). — **πού**: the indef. adv. aptly covers her real knowledge of his whereabouts (50 ff.). *Cf.* ἄνδρες 198, and the prophecy in 200 ff.

198. **χαλεποί**: *cruel, hostile*, in contrast with φιλόξεινοι θ 575 f.

199. **οἵ που** κτλ.: repeats the thought of 197 with the emphatic addition of ἀέκοντα.

200 ff. An elaborate preparation for an emphatic announcement in 203 f. *Cf.* ο 172 f. — **ὡς . . . βάλλουσι** (*sc.* μοί): of a thought that occurs suddenly to one.

201 = ο 173.

203. **ἔτι**: for the quantity of -ι before δηρόν (akin to δήν), see § 41 *j* β. So in ἐπὶ δηρὸν δέ μοι αἰών Ι 415. Elsewhere a short vowel before δηρόν is not lengthened, as β 285. — **πατρίδος αἴης**: for the archaic form of the subst., see § 4 *d*. The corresponding nominative phrase is πατρὶς ἄρουρα 407, the acc. πατρίδα γαῖαν 290, the dat. πατρίδι γαίῃ θ 461.

204. **ἔχῃσιν**: its obj. must be supplied from the subj. of ἔσσεται. *Cf.* 162.

205. The asyndeton adds force to the positive assurance. — **ὥς κε νέηται**: *cf.* 87.

207. **εἰ δή**: *whether really*. The assumed Mentes pretends to distrust the evidence of the manifest resemblance to Odysseus, because Telemachus has grown so tall (*cf.* 301). — **τόσος**: *sc.* ἐών. — **εἰς**: see on 170.

208. **αἰνῶς**: *terribly*, *i.e.* astonishingly, exceedingly. *Cf.* 264, β 327, δ 597, *etc.* Plato criticises a similar use of δεινός in his day (*Protag.* 341, a f.). It is colloquial in modern languages also. *Cf.* ἰσχυρῶς in Xenophon. — **μέν**: as in 173.

209. **ἐπεί**: introduces not direct

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πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἔμ' ἐκεῖνος."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν.
νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις."

proof of the preceding statement, but an explanation of how the speaker is in a position to make it. For similar conciseness in lively discourse, *cf.* 188, 220, γ 250, A 231. — **θάμα τοῖον**: *so often*. The τοῖον after adjs. and advs. has deictic force, pointing to well-known customs or relations. It was prob. spoken with a corresponding gesture. In this use it always has the same position in the verse, as γ 321, δ 776, *etc.*

210. **ἐς Τροίην ἀναβήμεναι**: *embarked for Troy*, *i.e.* to go to Troy. *Cf.* β 172. For similar brevity of expression with other verbs, *cf.* ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο (*put me on board*) ξ 295, τὴν μὲν ἔπειτα Σάμηνδε δόσαν ο 367. For *embark, go on board*, Homer has εἰσβαίνειν (always used abs.), ἀναβαίνειν (with or without νηός, νεῶν), and ἐπιβαίνειν νεῶν. But βαίνειν ἐν νηυσί (211, β 18, γ 131, δ 656, *etc.*) means *sail away, go by sea.*

212. **ἐκ τοῦ**: see on 74.

213 f. = ο 265 f., π 112 f. (τόν). For the first verse, see on 306; for the second, on 179.

215. **μέν τε**: correlative to αὐτάρ. For the force of τέ, see on 50. — **τοῦ**: pred. gen. of origin. *Cf.* 207, 217, δ 206. — DON PEDRO. 'I think this is your daughter.' LEON. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. **γόνον**: *descent.*

217. **ὡς δὴ ὄφελον**: with the inf. to express an unattainable wish. G. 251, 2 N. 1 and 2; H. 871 a. *Cf.* ὡς δὴ μὴ ὄφελον νικᾶν λ 548. — **τεῦ**: τινός.

218. **ἑοῖς**: refers not to the subj. (γῆρας) of the verb, but to its obj. (ὅν). *Cf.* Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν ι 369. H. 690 a; M. 254. — **ἔτετμεν**: *had overtaken*, the indic. in a cond. rel. sent. dependent on an unattainable wish. G. 232, 2; H. 919 b. So in ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, | ὃς ᾔδη νέμεσιν Z 350 f. *Cf.* δ 180.

220. **τοῦ μ' ἔκ φασι γενέσθαι**: like τοῦ σ' ἔκ φασι γενέσθαι σ 128, in an order induced by the metrical needs. *Cf.* καὶ ἐκ τοῦ φημὶ γενέσθαι Z 206, in the second hemistich. The dem. is specially emphatic from the fact that its rel. has preceded. *Cf.* η 211 f.

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τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρεώ;
εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅς τις πινυτός γε μετέλθοι."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,

Vs. 221–318. *Athene inquires into the outrages of the suitors, and advises Telemachus to try to stop them, and to go on a journey in quest of tidings of his father.*

222 f. **γενεήν, σέ**: shown by γέ to be the prominent ideas. "In spite of your father's sad fate, your *family* will be famous in the future, on *your own* account." — **ὀπίσσω**: *for the future*, const. with νώνυμνον θῆκαν. *Cf.* 240. — **τοῖον**: see on τόσος 207.

225. **δὲ ὅμιλος**: the hiatus is prob. only apparent. See § 8. — **ἔπλετο**: a past tense, strictly referring to the duration of the assembly ("what has been and what continues to be?"), but virtually equiv. to πέλεται or ἐστί. *Cf.* 393, β 364. — **τίπτε δέ σε χρεώ**: *and how pray hast thou need* of it, "what good does it do thee?" τίπτε is adv., like τόσον β 28. For the const. with χρεώ, see on 124, δ 634. Hesychius paraphrases: τίς δέ σε χρεία καταλαμβάνει; The same dipody closes the verse also Κ 85. *Cf.* δ 312.

226. **εἰλαπίνη ἦε**: pronounced with synizesis (§ 7 *a*). An ἤ or ἠέ is omitted before the subst. See § 3 *m*, and *cf.* 175, β 132, δ 140, 314, 372, *etc.* — **γάμος**: the last syllable is used in place of a long syllable, before a pause. See § 41 *p*. — **ἔρανος**: a simple, informal meal, like a picnic, where the guests bring their own provisions; εἰλαπίνη and γάμος are more elaborate feasts given by a host to guests.

227 ff. **ὥς τε**: constr. with ὑβρίζοντες, *like insolent men. Cf.* ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀυτή ζ 122. — **μοί**: constr. with δοκέουσιν, and ὑπερφιάλως with δαίνυσθαι. The verses explain why the gathering could not be an ἔρανος. — **αἴσχεα**: *shameless deeds* of the ὑβρίζοντες. — **ὅς τις κτλ.**: *whosoever, in his senses at any rate* (γέ), *should come among them*, expands a general condition already implied in ἀνὴρ ὁρόων, with an emphatic limitation by πινυτός.

231 = ο 390. The second hemistich recurs η 243, ο 402, τ 171, Γ 177. *Cf.* ψ 99 (οὐδέ), and γ 69, Α 550, 553. — **ἐπεί**: introduces a reason for giving the answer which follows. It is, then, like ἐπεί in 209, 220, except that it follows an introductory vocative, and

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μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν·
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.
νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·

not all of the address. *Cf.* γ 103, δ 204, and see on γάρ 337.

232 f. **μέλλεν ἔμμεναι**: *was likely to be,* "may well have been," "doubtless was," judging from what he had heard (see on 176 *fin.*). GMT. 49, 2 N. 3, *e.*—**ἀμύμων**: in contrast with αἴσχεα 229. See on 29.—**κεῖνος ἀνήρ**: of the absent father, with an apparent avoidance of the name, as in 163, 235.

234. **ἑτέρως**: *otherwise, i.e.* in the opposite way, only here in Homer. *Cf.* μετεβούλευσαν θεοὶ ἄλλως ε 286, βούλεται ἄλλῃ Ο 51.—**ἐβόλοντο**: Aeolic for ἐβούλοντο. See § 5 *e.* The other instances of this form of the stem in Homer are π 387, Λ 319.

235 f. **κεῖνον μέν**: its logical correlative appears in οὐδέ τι στεναχίζω κτλ. 243 f., the thought of 235 being repeated in 241 f.—**περὶ πάντων ἀνθρώπων**: "as never man was." So in δ 231 f. The verse-close occurs besides five times in the *Il.* (as Α 417).

236 f. **θανόντι**: *sc.* οἷ, "at the mere fact of his death," the dat. expressing cause. The partic. really contains a cond. to κὲ ἀκαχοίμην, and is equiv. to εἰ ἔθανε *if he had died* (*cf.* εἰ δάμη 237). The apod., though expressed by the opt., denotes what would have followed on an event which did not occur, *i.e.* he did *not* die merely in the ordinary course of things. This use of the opt. is confined to Homer. See § 3 *c* ε; M. 300 *c.*

238–241 = ξ 368–371.

238 = δ 490. The mention of death in battle suggests the antithesis of a peaceful death at home, though the latter is not referred to in 239 f.—**ἐν χερσίν**: *in the arms,* as often in manibus.

239. **τῷ**: *in that case, i.e.* the one supposed in 237. *Cf.* γ 258 —**Παναχαιοί**: the force assembled at Troy. See on 90 *fin.*

240. **μέγα κλέος**: the mound would have kept the father's name in the memory of men, to the glory also of the son (*cf.* Η 86–91). The verse is more natural in the mouth of Eumaeus in ξ.—**ἤρατο**: 1 aor. from αἴρω. Many refer it to ἄρνυμαι, *cf.* 5, 390. αἴρω is not contracted from ἀείρω.

241 f. **νῦν δέ**: see on 166.—**ἀκλειῶς**: "so that there are no tidings (κλέος, κλύω) of him," *mysteriously. Cf.* κλέος 283.—**ἅρπυιαι**: a vague personification in Homer of an indefinite number of sweeping storm winds. In υ 66, 77, the word is interchange-

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οἴχετ' ἄιστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν. οὐδέ τι κεῖνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν."
τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
"ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος

able with θύελλαι (*cf.* δ 727). One of them is the mother of the horses of Achilles, τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἅρπυια Ποδάργη Π 150. Here the personification is complete, but it is a later mythology which makes monsters of them, like the Harpies of Vergil (*Aen.* iii. 209 ff.). — The verse describes poetically a complete and mysterious disappearance, and is explained by the following οἴχετ' ἄιστος ἄπυστος, where the adjs. are in 'chiastic' (§ 2 *o*) relation to ἀκλειῶς.

242. Both verse and adjs. exhibit asyndeton (§ 2 *l* f.). — **οἴχετ'**: οἴχεται (§ 10 *a*). — **ἄπυστος**: here in pass. meaning; act. in δ 675, ε 127. — **ὀδύνας τε γόους τε**: in contrast with κλέος 240.

245–251 = π 122–128. *Cf.* τ 130–134.

245 = Κ 214 (νήεσσιν).

246 f. It is impossible to identify all these islands satisfactorily. The poet had only vague knowledge of the group. All these but Dulichium are united under the kingship of Odysseus in the Catalogue (Β 625–637). The numbers of the suitors from each island are given in π 247 ff., one hundred and eight in all, besides ten servants. — **ὑλήεντι**: see on 93, and *cf.* ι 24. For the vowel kept short before Ζακύνθῳ, see § 41 *i* ε.

247. κοιρανέουσιν: as βασιλεῖς, but under Odysseus.

248. οἶκον: *estate, substance.* So 251 (*cf.* δ 318), β 48, *etc.*

249 f. *Cf.* ω 126 (ἠρνεῖτο, τελεύτα). — **στυγερὸν γάμον**: so called by Penelope herself σ 272. To marry a suitor would be to give up all hope of the return of Odysseus. — **τελευτὴν ποιῆσαι** (*sc.* γάμου): equiv. to τελευτᾶν, a periphrasis like that in 116. *Cf.* δ 7. — **δύναται**: of moral power, "can she bring herself to." — **ἔδοντες**: Homeric pres. partic. for ἐσθίοντες, *voraciously.*

251. τάχα: *soon;* always of time in Homer, never *perhaps,* as in prose. *Cf.* β 76.

252. ἐπαλαστήσασα: *with a burst of anger.* The same force of the aor. (see on 62) is seen in δακρύσασα 336. The compound occurs only here. *Cf.* ἀλαστήσας Μ 163, and ἠλάστεον Ο 21.

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δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
σταίη ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐών, οἷόν μιν ἐγὼ τὰ πρῶτα νόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

254. **δεύῃ**: *thou needest.* — **ὅ κε**: equiv. to ὅς κε. — **ἐφείη**: the opt. with κέ in a rel. clause expresses an imagined result, and regularly follows a pres. tense in a neg. principal clause. *Cf.* δ 167, 560, ι 126. Here the neg. idea is in δεύῃ. *Cf.* β 53, and see M. 304 *b*.

255. **εἰ γάρ**: *if only, i.e. would that,* with an opt. of wishing. — **ἐν πρώτῃσι θύρῃσιν**: *at the front door.*

256. **ἔχων πήληκα** κτλ.: *i.e.* in full armor.

257. **τοῖος**: *i.e.* with such youth and vigor. — **τὰ πρῶτα**: *first,* adv., as in Α 6.

259. **Ἐφύρης**: an inland town of Elis, on the river Selleïs, judging from β 328 ff., Β 659. Augeas, king of the Epeians in Elis, had a daughter Ἀγαμήδην, | ἣ τόσα φάρμακα ᾔδη ὅσα τρέφει εὐρεῖα χθών Λ 740 f. There was a town of this name in Thesprotia, and in Ζ 152 it is a name of Corinth. — **ἀνιόντα**: *on his way back. Cf.* πλέων 183. — **Ἴλου Μερμερίδαο**: son and grandson of Jason and Medeia, inheriting from the latter their knowledge of poisons.

260. **καὶ κεῖσε**: implying great distance.

261 f. **ὄφρα οἱ εἴη**: *sc.* τὸ φάρμακον, *that he might have it.* χρίεσθαι then expresses purpose, as the inf. in ὄφρα οἱ εἴη | πίνειν ι 248 f. — Poisoned arrows are mentioned only here in Homer, and here with disapprobation. The only other use of poison is given β 329 f. *Cf.* Vergil's Amycum, quo non felicior alter | unguere tela manu ferrumque armare veneno *Aen.* ix. 772 f.

262 ff. **ὁ μέν**: Ilus, μέν correlating with ἀλλά 264.

265 f. = δ 345 f., ρ 136 f.

265. **τοῖος ἐὼν ὁμιλήσειεν**: repeats, without εἰ γάρ, the wish of 255 ff. The verb is used in a hostile sense, like our 'meet.' So Λ 523, Ν 779. For the friendly sense, *cf.* β 288.

266. An apod. to 265, *sc.* τῷ *in that case,* resuming the wish as prot. —

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ἀλλ᾽ ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
εἰ δ᾽ ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ᾽ ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ᾽, εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,

πικρόγαμοι: *i.e.* πικρὸν γάμον ἔχοντες (possessive or attributive compound), a word coined for the case in hand, with bitter irony, as a match for ὠκύμοροι. The idea of the verse recurs in γ 224. *Cf.* μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι ρ 448.

267 = π 129, Ρ 514, Υ 435. *Cf.* 400. — **ταῦτα**: takes up the preceding thought, which is then repeated in the following double question. — **θεῶν ἐν γούνασι κεῖται**: of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are sitting figures, and in their laps lie the fortunes of men, as material objects, to be dealt out from time to time. *Cf.* θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο Ζ 303. A later proverb, πέντε κριτῶν ἐν γούνασι κεῖται, represents the prizes of the contest as lying in the laps of the judges.

268. **ἤ κεν**: *whether perhaps*, with fut. indic. Homer has κέν with the fut. chiefly after δέ and in rel. clauses, as οἵ κέν μιν περὶ κῆρι θεὸν ὣς τιμήσουσιν ε 36. The fut. with ἄν is rare, and even disputed. G. 208, 2; H. 845; M. 326, 1. — **ἦε καὶ οὐκί**: this verse-close recurs δ 80, 632, λ 493, and thrice in the *Il.*

270. **ὅππως κε**: *how*, with fut. indic. in an indirect question, not the Attic obj. clause. See on 57, and GMT. 45 N. 2, *b*. *Cf.* φράζεν, ὅπως μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσεις ν 376. — **ἀπώσεαι**: from ἀπωθέω.

271. **εἰ δ᾽ ἄγε**: *but pray come.* In this formula, εἰ is an interjectional particle of encouragement and stimulus, serving to introduce ἄγε (*cf.* Lat. eia age). The ordinary cond. particle was prob. the same word originally. See on β 178, and M. 321.

272 = Τ 34 (ἀλλὰ σύγ᾽). — **Ἀχαιούς**: here the subjects of Odysseus in Ithaca, as in 90.

273. **μῦθον πέφραδε**: *make known your mind*, μῦθον referring to the import or content of what is said. φράζειν in Homer never means simply *say*. — **ἐπιμάρτυροι**: *witnesses thereto* (ἐπί). In β, where these directions are carried out, Telemachus warns the suitors of the wrath of heaven β 66 f., then adjures them by Zeus and Themis to refrain from their wantonness 68 f. This phrase is more natural in a stipulation of some kind, as ὧδε δὲ μυθέομαι, Ζεὺς δ᾽ ἄμμ᾽ ἐπιμάρτυρος ἔστω Η 76.

275. **μητέρα δέ**: in close correlation with μνηστῆρας μέν as if he in-

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ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι.
νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,
ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς τοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσῃς
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.

tended to use ἄνωχθι as before, and as though ἰέναι were to follow. But in the next verse a milder expression is used, ἂψ ἴτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. **μέγα δυναμένοιο**: by virtue of his wealth, *cf.* ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο λ 414. For the father of Penelope, *cf.* 329, and see on β 53.

277 f. = β 196 f. — **οἱ δέ**: a reference to the μνηστῆρας of 274 is grammatically demanded, but rendered impossible by the phrase γάμον τεύξουσι, and the following verse. The reference then must be to Penelope's father and brothers. *Cf.* ἤδη γάρ ῥα πατήρ τε κασίγνητοί τε κέλονται | Εὐρυμάχῳ γήμασθαι ο 16 f. In β, there can be no doubt that the reference is to the family of Penelope. — **ἔεδνα**: *wedding gifts*, here only in Homer of gifts coming from the bride's relations, elsewhere of those made by the bridegroom to the bride's father, being, as it were, a price paid for her. *Cf.* πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη, αἶγας ὁμοῦ καὶ ὄις Λ 244 f., τάων ἥν κ' ἐθέλῃσι, φίλην ἀνάεδνον (*without suitor-gifts*) ἀγέσθω · | . . . ἐγὼ δ' ἐπὶ μείλια δώσω | πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί Ι 146 ff. — **ἐπὶ παιδὸς ἕπεσθαι**: *to follow upon (along with) a daughter*, *i.e.* to be given with her at her marriage. *Cf.* πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης Χ 51, Ι 148 quoted above, and see on β 53.

279. **σοὶ δ' αὐτῷ**: as opposed to μνηστῆρας and μητέρα above, this introduces directions for his own course of action, in distinction from what he was to ask others to do.

280. **ἄρσας** (ἀραρίσκω): *manning*. This liquid stem has σ in the aor. (§ 30 f.). *Cf.* β 353. — **ἐείκοσιν**: a common number for the oarsmen on Homeric craft designed for voyaging merely, not for fighting. *Cf.* β 212, νηὸς ἐεικοσόροιο ι 322, ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν Α 309. The magic ship of the Phaeacians has fifty-two rowers θ 35, and the ship of Odysseus had fifty-eight on leaving Troy, judging from ι 60 f., 289 f., 311, 344, κ 203 f., 208. Philoctetes has seven ships in the Catalogue (Β 719 f.), each manned with fifty warrior-oarsmen. — **ἥ τις ἀρίστη**: *the very best*. The relative virtually strengthens the superl.

281 = β 215 (νόστον).

282 f. = β 216 f. (μοί, ἀκούσω). — **ὄσσαν**: *rumor*, in distinction from definite information. As being of unknown origin and mysteriously spreading, it was regarded as ἐκ Διός. *Cf.* μετὰ δέ σφισιν Ὄσσα δεδήει | . . . Διὸς ἄγγελος Β 93 f. — **κλέος**: see on ἀκλειῶς 241.

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πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,

285. **ξανθόν**: *fair*, refers to the color of the hair. In ο 133, κάρη precedes the adj.

286. **ὅς**: in dem. use (§ 24 *p*). G. 151 N. 3; H. 275 D.—**δεύτατος**: *last of all*, though connected etymologically with δύω. See § 23 *b*.—**ἦλθεν**: see on ἔλθῃσιν 77.—The second hemistich occurs besides in the *Od.* only δ 496, but eighteen times in the *Il.*

287 = β 218 (ἀκούσω).—**βίοτον καὶ νόστον**: *i.e.* that he is alive and may return.

288 = β 219 (τλαίην).—**τρυχόμενος**: by the suitors. *Cf.* 248.—**ἐνιαυτόν**: a period within which Odysseus may surely be expected home, if he is coming at all.

289–292 = β 220–223 (first pers.).—**τεθνηῶτος**: *sc.* αὐτοῦ. The verb of hearing is construed with a gen. and pred. partic., denoting either the direct object of sensation ('to hear a man speak'), or the remote subject of information ('to hear of a man as dead'). For the former, *cf.* β 423, δ 505; the latter is the case here and β 375. For the form of the partic., retaining the ω of the nom., see § 26 *o*.

290 ff. **δὴ ἔπειτα**: *then upon that, in that case*, resuming the prot. with emphasis. *Cf.* ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται η 200. In 294 the temporal idea prevails, *thereafter*. See on 65, and *cf.* μ 309.

291 ff. **σῆμα**: here a cenotaph, like τύμβον in δ 584.—**ἐπί**: *thereto, besides*.—**κτέρεα κτερεΐξαι**: the formula denoted originally that form of honoring the dead which consisted in burning some of his possessions on the pyre (*cf.* αὐτὰρ ἐπεὶ νεκρός τε κάη καὶ τεύχεα νεκροῦ μ 13), then it came to be used generally of any formal funeral rites. The cognate acc. is used without adj., as in 49, 190. The infs. of the verse, as in 292, 294, are used in imv. sense.

292. *Cf.* 278.—**ἀνέρι μητέρα δοῦναι**: no more is intended by the phrase than β 195 ff. *Cf.* τ 533, υ 341 ff., where Telemachus is represented as urging his mother's marriage.

293. **τελευτήσῃς τε καὶ ἔρξῃς**: the formula occurs in the first pers. λ 80. For the redundancy, see § 1 *s*. Something similar is frequent in Demosthenes, εἰδῆτε καὶ θεάσησθε iv. 3, *etc.*—A necessary thought is wanting with this verse, viz. 'and the suitors still harass you in spite of your

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φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
ἢ οὐκ ἀίεις, οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.

mother's marriage.' For a similar omission, *cf.* τ 488 ff.

294 = ο 163. The second hemistich occurs more than twenty times in Homer, and each phrase of it also singly. — **φρένα**: the sing. (φρενί ζ 65, φρήν κ 45) in Homer always denotes the spiritual part, not the material organ. Contrast κραδία δὲ φόβῳ φρένα λακτίζει Aesch. *Prom.* 907.

295 f. *Cf.* λ 119 f. — **ὅππως κε . . . κτείνῃς**: the Attic would have the fut. indic. G. 217 N. 3; H. 885 c; GMT. 45 N. 2. See on 57 and 270.

296 f. **οὐδέ τί σε χρή**: closes the verse fifteen times in Homer, and twice with μέ. It is followed by an inf. expressed or implied except Η 109, where the gen. follows. For the const. of the pron., see on 124.

297. **νηπιάας ὀχέειν**: equiv. to νηπιαχεύειν, *to have childishness about one, to act childishly. Cf.* 368, ἣν ἄτην ὀχέων φ 302. — **τηλίκος**: *so young* as to justify νηπιάας ὀχέειν.

298. **ἢ οὐκ**: with synizesis (§ 7). — **ἀίεις**: pres., denoting continued result of a past act. So ἀκούω β 118. H. 827. — **οἷον**: refers to the quality of the fame, and so is more complimentary than ὅσον would be. *Cf.* 32. Athene now cites the incident used by Zeus (35–43) for a different purpose. — **ἔλλαβε**: with doubling of initial consonant (§ 25 *f*).

299 f. **πάντας ἐπ' ἀνθρώπους**: denotes the spreading of his fame. *Cf.* τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν | ἄσβεστον κλέος εἴη η 332 f. — **πατροφονῆα**: Attic πατροφόνον (§ 19 *b*). The word would naturally mean *parricide*, "slayer of his own father," but is explained by the following ὅ οἱ . . . ἔκτα (§ 1 *t*), where the οἷ shows that the idea 'father' is to be connected with the subj. of ἔκτανε. *Cf.* γ 197. — **ἔκτα**: 2d aor. without variable vowel (§ 35).

300–302 = γ 198–200; 300 = γ 308. The first hemistich occurs also (nom.) γ 250, δ 525.

301 f. **καὶ σύ**: *thou too* (as well as Orestes), followed by φίλος as voc. also γ 313, θ 413. — **μάλα γὰρ . . . μέγαν τε**: *since, etc.*, a parenthetical clause giving a reason for the following exhortation. — **ἔσσο**: imv. mid. of εἰμί, equiv. to the Attic ἴσθι. — **τίς**: collective, *many a one.* — **σε . . . εὖ εἴπῃ**: for the const., *cf.* καί ποτέ τις εἴποι "πατρός γ' ὅδε πολλὸν ἀμείνων" | ἐκ πολέμου ἀνιόντα Ζ 479 f. With the motive, *cf.* ὡς καὶ ὀπίσσω | ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν Ζ 357.

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αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."
τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.

304. **μέ**: const. with *μένοντες*.— **ἀσχαλόωσι**: *are impatient*, used specially of the annoyance caused by delay (*μένοντες*). *Cf.* δ 598 f.

305. The first hemistich occurs also ο 231 (*cf.* 279). The contrast is here with the speaker and his advice.

306. The formula occurs over thirty times in the *Od.*, twice in the *Od.* with different name and epith., and twice in the *Il.* with different name.

307. **φίλα φρονέων**: see on 43. The phrase occurs also π 17, Δ 219, always beginning the second hemistich.

308. **αὐτῶν**: *it*, very near, if not quite the Attic anaphoric use of the pron. See on *τῶν* 10, and § 24 *g*.

309. The first hemistich occurs also δ 587, Ζ 340; the second γ 284.— **ὁδοῖο**: part. gen., as after *ἐσσύμενος* δ 733, *ἱέμενον* ο 69. G. 171; H. 739. For the force of the partic., see on 315.

310. **τεταρπόμενος**: *refreshed* by feasting and its accompanying pleasures. *Cf.* 258, 369 ff.

312. **κειμήλιον**: costly ornamental utensils were often given to guests. Menelaus and Odysseus came home rich in these, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same role in the *Od.* which the 'hidden treasure' does in later romance.

313. **οἷα**: *of such sort as*. Its antec. is logically a pl. part. gen. depending on *κειμήλιον*. See on δ 177.—**ξεῖνοι ξείνοισι**: such a repetition takes the place of *ἀλλήλοις*, a pron. formed by a similar combination. *Cf.* *Κίκονες Κικόνεσσι γεγώνευν* ι 47, *ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις* Β 363. See on γ 272. The idea of *φίλοι* is also applicable to *ξείνοισι*, and so the sense is "in their mutual love."— **διδοῦσιν**: Attic *διδόασι* (§ 34 *a*).

315. **λιλαιόμενόν περ**: whatever idea is expressed by the partic., this is intensified by a following *πέρ*. Here the partic. is causal, in 309 it is concessive.

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δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἶκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."
  ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὣς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.
  τοῖσι δ' ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ
εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδεν

317. ἀνερχομένῳ: *on my way back. Cf.* 183, 259. — **δόμεναι**: inf. as imv.

318. καὶ μάλα καλόν: refers to 312, and καί emphasizes the adv., as in καὶ λίην 46. — **ἑλών**: *taking*, with δοῦναι *take and give*, as in δός οἱ ἑλών ρ 400. — **σοὶ . . . ἀμοιβῆς**: *and it shall be worth a return for you, i.e.* it shall bring a gift from me in return, when you visit me. *Cf.* πολέος δέ οἱ ἄξιον ἔσται (*sc.* ἄορ παγχάλκεον) θ 405, also ο 429, υ 383.

Vs. **319–366.** *After Athene's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus.*

320. ὄρνις δ' ὥς: *i.e.* as swift as a bird. No transformation into the shape of a bird is meant (as in γ 371 f.). *Cf.* 105. — **ἀνόπαια**: *upwards*, neut. pl. adj. as adv. This meaning is supported by the use of the adj. ἀνόπαιον of flame by Empedocles, and by Ἀνόπαια as the name of a steep mountain-path, Hdt. vii. 216. — **διέπτατο**: *flew away* (lit. *through* the air), describing the movement of the goddess outside the palace in returning to Olympus. The whole phrase then is the reverse of 102. The movement of the goddess inside the palace is described in 319.

321. The first hemistich occurs also Ε 2 (δῶκε).

322. τὸ πάροιθεν: *before*, adv., like τὸ πρῶτον, τὰ πρῶτα. — **νοήσας**: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off, which occurred outside the house.

323. ὀίσατο: *he began to think*, "the suspicion arose in him," an aor. with inceptive force. See on 62.

324. ἰσόθεος φώς: the adj. is found in Homer only in this verse-close, which occurs besides in the *Od.* only υ 124, but twelve times in the *Il.* Its use here then well marks the inspiring martial influence of Athene.

325. σιωπῇ: *in silence*, like σιγῇ only as an adv. dat. in Homer.

326. εἵατο: from ἧμαι (§ 34 *j*). — **ἀκούοντες**: for the metrical length of the final syllable, see on γάμος 226. — **Ἀχαιῶν νόστον**: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios"

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λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·

(Ἰλίου οἶτον θ 578), and (2) the "Return of the Achaeans": and the latter is the "newest" (α 352).' Jebb's *Homer*, p. 76. An idea of the substance of such a song may be got from γ 130–198, 254–312, δ 351–586.

327. **λυγρόν**: in the emphatic supplementary position (see on 49), serving to repeat its subst. before closer definition or description, "that wretched return." *Cf.* 341. — **ἐκ Τροίης**: an attrib. expression, taken up into the rel. clause instead of qualifying the antec. *νόστον*.

328. **τοῦ, ὑπερωιόθεν**: const. the first with *ἀοιδήν*, the second with *σύνθετο*. *Cf.* *ἔκλυεν ἐξ Ἐρέβεσφιν* Ι 572, *κλισίηθεν ἀκούσας* Λ 603. Place simply, with no added idea of distance from some other place, is expressed by the dat., as in δ 787. — Penelope heard the song of the bard from her chamber in the story over the *θάλαμος*. *Cf.* 330, 363 ff.

329 = λ 446 *etc.*, eleven times in the *Od.*, counting voc. and dat. — **Ἰκαρίοιο**: see on β 53.

330 = φ 5 (*προσεβήσετο*). — **κατεβήσετο**: with acc. of the way, as in *ξεστὸν ἐφόλκαιον* (*rudder*) *καταβάς* ξ 350. In β 337, the verb is construed with acc. of place reached, in σ 206 with acc. of the place left (*κατέβαιν' ὑπερώια*). — **δόμοιο**: used in special sense of the *θάλαμος* or women's apartment, as it is also of the *μέγαρον*. So *οἶκον* 356.

331 = σ 207, Γ 143, a formula for describing the entrance in state of a lady of rank, varied in form for other purposes. *Cf.* ζ 84, τ 601. There is a corresponding masc. formula Ω 573. The first hemistich occurs also β 11, Β 745, 822. — **ἀμφίπολοι**: always fem. in Homer. For the standard number two, *cf.* further 335, ζ 18 f., Χ 450. Kings and queens on the Attic stage had regularly two attendants.

332–335 = σ 208–211, φ 63–66. The first three verses occur also π 414–416.

332. **μνηστῆρας**: poetical acc. of limit of motion (§ 3 *i*).

333 = θ 458. — **σταθμόν**: the door-post at the entrance from the women's apartment (*θάλαμος*) to the banqueting-hall (*τέγος, μέγαρον*).

334. **σχομένη**: the mid. is not essential. *Cf.* *ἀνασχών* δ 115. — **κρήδεμνα**: *head-band* (*κάρα, δέω*), *veil*, ordinarily covering the back of the head, and falling in broad folds over the shoulders and back, ready for such use as this verse describes. It is cast aside as cumbrous in a game of ball ζ 100. For a metaphorical use, of the lid of a wine-jar, *cf.* γ 392.

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ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
λυγρῆς, ἥ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ

336. δακρύσασα: *with a burst of tears* (see on 252).

337. γάρ: *since* (through the original meaning *surely*), preparing the way for the principal thought 339 f. by giving a reason for it in advance (see on ἐπεί 231, and H. 1050, 4). The chief element in this reason, **πολλὰ ἄλλα**, is repeated in the τῶν of 339. *Cf.* ι 319, 325; κ 174, 176; 190, 192. — **οἶδας**: this form occurs only here in Homer, for οἶσθα (as in Α 85). See § 34 *k*.

338 ff. τά τε: *such as*. See on 50, and *cf.* β 390, ε 438, θ 558. — These verses well indicate the subject-matter and the original publication of the Homeric epic.

339. τῶν ἕν γε: see on 10.

340. πινόντων: imv. 3 pl. Homer never uses the endings -τωσαν, -σθωσαν (§ 26 *i*).

343. τοίην κεφαλήν: *such a person*, *i.e.* so noble, *cf.* β 286. The phrase recurs in λ 549 of Achilles, and similar uses of κεφαλή (the noblest part of the man for the man himself) in λ 557, Δ 162, Σ 82. — **μεμνημένη αἰεί**: repeats the idea in ἄλαστον. The partic. stands without expressed obj. also δ 151, Ε 263, Τ 153, in the sense of memor.

344 = δ 726, 816 (ἐσθλόν). The second hemistich with ἀνά occurs ο 80. — **ἀνδρός**: depends on κεφαλήν, defining it more precisely. *Cf.* 161. — **Ἑλλάδα, Ἄργος**: the first denotes elsewhere in Homer the kingdom of Achilles, a town in Phthiotis of Thessaly with its surrounding territory, as in Ι 395; the second, that part of Peloponnesus occupied by Achaeans (see on 90), *i.e.* the realm of Agamemnon. Here, however, the formula plainly means "throughout northern and southern Greece." — **μέσον**: *innermost*, lit. *the midst of*, in partitive sense, as in Ἄργεϊ μέσσῳ Ζ 224.

346. τί τ' ἄρα: *cf.* γ 22. — **φθονέεις**: *begrudge*, *object to* something which gives others pleasure. It is followed by acc. and inf. also σ 16, elsewhere by the simple inf., or by τινί τινος.

347. ὅππῃ . . . ὄρνυται: *as his mind*

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αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει

prompts him, courting the favor of his audience, of course, by singing what would most please them. — **νύ τ'**: see on 60.

348. αἴτιοι: *responsible* for the sorrows narrated in the ἀοιδὴ λυγρή (340 f.). — **Ζεὺς αἴτιος**: *cf.* Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν ζ 188, *οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν* Γ 164 (Priam to Helen). This is very nearly the idea condemned by Zeus in 32 ff.

349. ἀνδράσιν ἀλφηστῇσιν: the phrase occurs also ζ 8 (gen.), ν 261 (acc.). The best derivation of the adj. is from ἀλφάνω *win*, with a formation like ἐραστής, *etc.* It characterizes the race of men as *gain-seeking, laborious*, in contrast with the gods, who are ῥεῖα ζώοντες (δ 805). — The second hemistich follows ἐσθλοῖς ἠδὲ κακοῖσιν (*sc.* ἀνθρώποισιν) in ζ 189.

350. οὐ νέμεσις: *(there is) no ground for censure*, "one cannot blame," referring not to the feeling of indignation, but to its cause. So in τόφρ' *οὔτις νέμεσις μενέμεν τ' ἦν* υ 330, οὐ *νέμεσις Τρῶας . . . | τοιῇδ' ἀμφὶ γυναικὶ . . . ἄλγεα πάσχειν* Γ 156 f. Similarly in prose γέλως is used for γελοῖον, ἀνάγκη for ἀναγκαῖον, αἰδώς for αἰδοῖον. — **Δαναῶν**: always in Homer of the whole Greek host at Troy, whereas Ἀργεῖοι and Ἀχαιοί had other uses also.

352. ἥ τις κτλ.: *whichever sounds newest as they listen*, or *to their ears*. — **νεωτάτη ἀμφιπέληται**: lit. *floats about as newest*. For the force of ἀμφί, *cf.* ἀμφήλυθε θῆλυς ἀυτή ζ 122, θείη δέ μιν ἀμφέχυτ' ὀμφή B 41.

354. οὐ γὰρ κτλ.: *for Odysseus was not the only one who, etc.*

355. ἐν Τροίῃ: not strictly held to be true of Odysseus, *cf.* 161, 235–242. The phrase may be used of the expedition in general.

356–359 = φ 350–353 (with τόξον 352 for μῦθος). *Cf.* Z 490–493 (πόλεμος instead of τόξον or μῦθος, and τοὶ Ἰλίῳ ἐγγεγάασιν for the last hemistich).

356. οἶκον: used here of the θάλαμος, as also in 360. The adaptation to this context is forced. *Cf.* δ 717, ψ 292. — **τὰ σ' αὐτῆς**: see on 7, and *cf.* πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ Z 446.

358 f. *Cf.* πομπὴ δ' ἄνδρεσσι μελή-

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πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."
ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκειν·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ

σει | πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ λ 352 f. — **ἔργον ἐποίχεσθαι**: lit. *to go up and down before* (see on β 94), *i.e. to ply their work*, as in ρ 227. *Cf.* the Lat. negotium obire. — **μῦθος**: *talking, i.e.* giving directions, commanding. *Cf.* 373. — **τοῦ**: referring to ἐμοί, and made plain in recitation by gesture or intonation. *Cf.* the ὅδ' ἀνήρ of tragedy.

360–364 = φ 354–358. — **θαμβήσασα**: *struck with amaze* at the new independence of her son.

362–364 = τ 602–604; 363–364 = π 450–451.

363. ἔπειτα: *then*, sequence in time after ἀναβᾶσα. See on 106.

364. βάλε: *let fall*, as a causative to πίπτω (*cf.* β 398). So also χέω is used ε 492. In these phrases sleep is imagined as a cloud descending upon the eyelids and veiling the eyes.

365 = δ 768, σ 399, ρ 360 (closing αὐτὰρ Ἀθήνη). — **ὁμάδησαν**: such was the effect on them of the rare sight of the lovely Penelope. A more appropriate verse precedes 366 in σ 212, viz. τῶν δ' αὐτοῦ λύτο γούνατ', ἔρῳ δ' ἄρα θυμὸν ἔθελχθεν. — **σκιόεντα**: *dark*, as the Homeric house, which was poorly lighted and smoky, would naturally seem in contrast to the clear Greek atmosphere. The epith. is used also of ὄρεα and νέφεα.

366 = σ 213. — **ἠρήσαντο**: the wish was uttered aloud, and so the word partially illustrates ὁμάδησαν above. — **παραί**: *by* (her side), a locative adv. (§ 37 *d* βγ), construed with κλιθῆναι, while λεχέεσσι is dat. of place. *Cf.* εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ θ 337.

Vs. **367–419.** *Telemachus deals boldly and shrewdly with the suitors, one of whom asks about his late guest.*

368 = δ 321. The second hemistich occurs also π 410 (ἔχουσιν).

369. τερπώμεθα: *let us go on enjoying*, pres. subjv.; different is τραπείομεν (θ 292).

370 f. = ι 3 f. (ἤτοι μέν). — **τόδε**: subj. of ἐστίν, and explained by ἀκουέμεν κτλ. *Cf.* 82 f., 376 f. Rarely is an inf. explanatory of another case than nom. or acc., as τί κακῶν ἱμείρετε

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τοιοῦδ', οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὔμιν μῦθον ἀπηλεγέως ἀποείπω
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὔμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες

τούτων, | Κίρκης ἐς μέγαρον καταβήμεναι κ 431 f. — The bard's song is a regular part of the feast in the *Od.* (α 152), but no such court minstrel is mentioned in the *Il.* With the exception of Ω 720, where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings κλέα ἀνδρῶν. See Jebb's *Homer*, p. 75.

373. **πάντες**: emphatic. See on 49. — **ὔμιν**: for the recessive accent when the pron. is unemphatic, see § 24 *b*. — **μῦθον** κτλ.: see on 91, 273. The phrase occurs also I 309 (ἀποειπεῖν).

374–380 = β 139–145, changing only ἔξιτέ μοι to ἐξιέναι. The verses are inappropriate here.

374. **ἀλεγύνετε**: *busy yourselves with*, both in preparing and in enjoying. The word occurs only in the *Od.*, and always with δαῖτα(ς).

375. **κατὰ οἴκους**: lit. *by houses*, in distributive sense, "from house to house."

377. **ὀλέσθαι**: intr., as always, with βίοτον as subj. — **νήποινον**: see on 160.

378. **κείρετε**: concessive imv., with threat following. *Cf.* ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι Δ 29. — **ἐπιβώσομαι**: contracted from -βοήσομαι, βοάω. Merry compares ἀγνώσασκε ψ 95, for ἀγνοήσασκε, ἀγνοέω. See § 6 *g*.

379. **αἴ κε . . . δῷσι**: see on 94, and δ 34 (App.). For the rare form of the verb, see 26 *a*. — **παλίντιτα ἔργα**: a periphrasis for τίσιν, like πολεμήια ἔργα for πόλεμον. The words form with γενέσθαι the obj. of δῷσι, *that recompense be made.*

380. **νήποινοι**: *without atonement, i.e.* without payment of blood-money to the relatives, *unavenged.* The repetition in this verse of the νήποινον ὀλέσθαι of 377, emphasizes the idea of requiting like for like. *Cf.* β 72 f. — **ἔπειτα**: *in that case, i.e.* if the prayer of 378 f. should be granted. See on 166.

381 f. = σ 410 f., υ 268 f. The first hemistich occurs nineteen times in the *Od.* and twenty-one in the *Il.* — **ὀδὰξ ἐν χείλεσι φύντες**: lit. *grown (together) with teeth on lips, i.e. biting their lips* in silent rage. *Cf.* β 302, *etc.*,

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Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὃ τοι γενεῇ πατρώιόν ἐστιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', ἦ καί μοι νεμεσήσεαι, ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί,

and *πάντα κύσεν περιφύς* π 21, of a close embrace.

382. **ὅ**: *because*, quod, like *ὅτι* after verbs of emotion. See § 24 *q*; M. 269, and *cf.* β 45, δ 206. *χωόμενος* is followed by *ὅτι* λ 103, *χωσαμένη* by *ὅ* Ι 534.

383 = δ 641, ρ 477, σ 284 (*τήν*), φ 256. Antinoüs and Eurymachus (399) are the two leaders among the suitors (*cf.* δ 628 f.). Antinoüs is consistently full of scorn and prone to sarcasm, Eurymachus of false friendliness.

384 ff. An outbreak of surprise at the sudden change in the manner of Telemachus. — **θεοὶ αὐτοί**: a surprising incident is ascribed to the immediate intervention of the gods. So a sudden and happy thought 200 f.

386. **ἀμφιάλῳ**: only in the *Od.*, and always of Ithaca. *Cf.* ἀμφιρύτῃ 50.

387. **ὅ**: its antec. is *βασιλεύειν* implied in the preceding *βασιλῆα ποιήσειεν*. — **γενεῇ πατρώιον**: *hereditary right*, though the succession seems to have required ratification by the people. *Cf.* *ὑμετέρου δ' οὐκ ἔστι γένευς βασιλεύτερον ἄλλο* | *ἐν δήμῳ Ἰθάκης* ο 533 f.

388. See on 213, 306.

389. *Cf.* 158.

390. **καὶ τοῦτο**: *even this, i.e. βασιλεύειν*. — **ἀρέσθαι**: 2d aor. from *αἴρω*. See on 240.

391. **ἦ φῂς**: *dost thou really think?* with keen irony, for he knows that Antinoüs wishes to be king himself. This was known too by the suitors. *Cf.* χ 49 ff. — **κάκιστον**: pred. after *τετύχθαι*, one of the many Homeric synonyms for *εἶναι*.

392. **κακόν**: *sc.* *ἐστί*. — **οἱ**: refers to the indef. pron. implied as subj. of *βασιλευέμεν*. — **δῶ**: elsewhere in Homer this form (*δῶμα*) is acc.

393. See on 117.

394. **βασιλῆες**: *princes, nobles.*

395 = β 293 (fem., of *νῆες*). — **νέοι ἠδὲ παλαιοί**: closes the verse also

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τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὕς μοι λῃίσσατο δῖος Ὀδυσσεύς."
τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ηὔδα·
"Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.
μὴ γὰρ ὅ γ' ἔλθοι ἀνήρ, ὅς τίς σ' ἀέκοντα βίηφιν
κτήματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνήρ· ποίης δ' ἐξ εὔχεται εἶναι
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;

δ 720 (fem.) and θ 58. Similar phrases are *ἠμὲν νέοι ἠδὲ γέροντες* B 789, closing the verse, and *ἢ νέος ἠὲ παλαιός* Ξ 108, opening it.

396. τόδε: *this* privilege of ruling in Ithaca, the *τοῦτο* of 390, made more vivid by deictic reference to the Ithaca just mentioned. — **κὲν ἔχῃσιν**: *may have*, with potential sense (§ 3 *b* 2), equiv. to an emphatic fut., or mild imv. M. 275 *b*. — **ἐπεὶ θάνε** *κτλ.*: the death of Odysseus is now assumed and now doubted by Telemachus, as circumstances vary, in spite of the positive assurances of 196 ff. This hemistich occurs also β 96 = τ 141 = ω 131.

397 f. ἡμετέροιο: the pron. indicates his rightful claim to control the house ("since it is ours"), and so is in a measure parallel to the relative clause in the next verse, which states his right to control the slaves. *Cf.* *ἐπεὶ οὔ τοι δήμιός ἐστιν* | *οἶκος ὅδ', ἀλλ' Ὀδυσῆος, ἐμοὶ δ' ἐκτήσατ' ἐκεῖνος* υ 264 f. For the pl. of the pron., see on *ἡμεῖς* β 60.

398. δμώων: these had been used and abused by the suitors, *cf.* π 108 f. — **λῃίσσατο**: *sc.* on incursions into hostile territory, and on piratical expeditions. *Cf.* φ 38 ff., *πολλὰ μὲν αὐτὸς ἐγὼ λῃίσσομαι* ψ 357. Slaves were also bought, *cf.* 430, ο 483.

400. See on 267.

401. Ἀχαιῶν: const. with *ὅς τις*, as in *ἀνδρῶν ὅς τις ἵκηται ἀλώμενος* ε 448.

402. *Cf.* 117. — **δώμασιν οἷσιν**: *in* (*thine*) *own house.* This possessive pron. in its early use could refer to either of the three persons (§ 24 *f.*).

403 f. μὴ ἔλθοι: *let him not come*, with the force of a threat.

404. ἀπορραίσει: construed with two accs., like *ἀφαιρεῖσθαι, συλᾶν*. — **Ἰθάκης ἔτι ναιετοώσης**: *so long as Ithaca still exists*, lit. *resides.* The verb is used of the continued existence of any locality as an inhabited spot, a *ἕδος* (ν 344). So in ι 23, and so *ναίω* is predicated of *δόμος* η 29, *ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.*

406 f. ὁππόθεν: the general question in indir. form is amplified by the two direct questions following. *Cf.* 170 f. — **εὔχεται εἶναι**: see on 180.

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ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκειν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ' οὖν ἀγγελίῃς ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,
Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."
ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.

408. *Cf.* β 30. The new bearing of Telemachus suggests the question.

409. **ἤ**: see on 175. — **ἑὸν . . . ἐελδόμενος**: *seeking a need of his own, i.e.* "on his own business." *Cf.* β 45, and, for *αὐτοῦ*, see on 7. Aside from this passage and Ε 481, *ἔλδομαι* is construed with the gen. — **τόδε**: lit. *this coming*, cognate acc. with *ἱκάνει*. It may be translated *here* or *thus*, like its corresponding adv. *ὧδε* 182. The same idiom occurs, in the verse-close, κ 75, τ 407, and thrice in the *Il.*

410. **οἷον**: excl. in a tone of censure, as in 32.

411. **γνώμεναι**: *for* us *to make his acquaintance*, the inf. like *νίψασθαι* 138. — **γάρ**: introduces a reason for the censure contained in the preceding excl. — **κακῷ**: *low-born.* — **εἰς ὦπα ἐῴκειν**: *did he resemble* when one looked *into his face, i.e. in countenance. Cf.* *θεῇς εἰς ὦπα ἔοικεν* Γ 158, and *οὐδ' ἂν ἔμοιγε | τετλαίη . . . εἰς ὦπα ἰδέσθαι* Ι 372 f.

414. **ἔτι**: implies that he had allowed himself to believe false tidings in the past. *Cf.* ξ 122 ff. — **ἔλθοι**: *sc.* *ἀγγελίη τις, cf.* *ὅτ' ἀγγελίη ποθὲν ἔλθῃ* ξ 374. The opt. describes a purely imaginary case, as in the rel. clause 47.

415. *Cf.* β 201, Π 50 (with *οἶδα* for *μήτηρ*).

417. **οὗτος**: subj. of *ἐστίν*, like *οὗτος ἀνήρ* 406. — **ἐκ Τάφου**: const. with *ξεῖνος ἐμὸς πατρώιος*, which together form the pred. to *ἐστίν*.

418 f. *Cf.* 180 f.

Vs. 420–444. *The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.*

420. *Cf.* 323.

421–423 = σ 304–306.

422. **ἐπὶ κτλ.**: *for evening to come on*, *ἐπί* being adv. with *ἐλθεῖν*, as the

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τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.
Τηλέμαχος δ᾽, ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ᾽ ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ᾽ ἄρ᾽ ἅμ᾽ αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
Εὐρύκλει᾽, Ὦπος θυγάτηρ Πεισηνορίδαο,
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν
πρωθήβην ἔτ᾽ ἐοῦσαν, ἐεικοσάβοια δ᾽ ἔδωκεν,
ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ᾽ οὔ ποτ᾽ ἔμικτο, χόλον δ᾽ ἀλέεινε γυναικός·
ἥ οἱ ἅμ᾽ αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα

next verse shows. For the inf. after *μένω*, *cf.* 411, ζ 98, Δ 247. The second hemistich occurs also δ 786, σ 305.

423. τερπομένοισι: takes up again the *τέρποντο* of 422, an interweaving of structure (*ἐπιπλοκή*). See § 2 *q*, and *cf.* μ 309, 311.

424. *Cf.* γ 396 (*οἱ μέν*) = η 229 = ν 17 = Α 606, Ψ 58 (*κλισίηνδε*). Another variation is *βάν ῥ᾽ ἴμεναι κείοντες ἑὰ πρὸς δώμαθ᾽ ἕκαστος* σ 428. — **κακκείοντες**: fut. without tense sign (§ 30 *h*). — **οἰκόνδε, ἕκαστος**: both are distributive, s u a m q u i s q u e d o m u m. For the latter, *cf.* also *ἔφυν τ᾽ ἐν χερσὶν ἕκαστος* κ 397.

425. αὐλῆς: part. gen. with *ὅθι*, like *ἄλλοθι γαίης* β 131.

426 = ξ 6 (*ὑψηλή*), of an *αὐλή*, called also *περίδρομος*. The second hemistich occurs also κ 211 = 253, of the beautiful palace of Circe. It is hard to explain the application of the phrase to one apartment of a palace. Merry suggests that it was built out into the *αὐλή* from the end of the *αἴθουσα*.

427. ἔνθα: antec. of *ὅθι* 425. — **πολλὰ** *κτλ.*: as Athene had urged 305.

428. κεδνὰ ἰδυῖα: *sincere, faithful*, referring to character (see on β 16). The partic. is the fem. of *εἰδώς*, with short stem-vowel (§ 31 *g*). For the apparent hiatus, see also § 14 *e*.

429 = β 347, υ 148.

430. κτεάτεσσιν: dat. of means.

431. ἐεικοσάβοια: a high price, judging from *πολλὰ δ᾽ ἐπίστατο ἔργα* (*γυνή*), *τίον* (*Ἀχαιοί*) *δέ ἑ τεσσαράβοιον* Ψ 705. A prize tripod is rated at twelve cattle (Ψ 703), the armor of Diomedes at nine, that of Glaucus at a hundred cattle Ζ 236. Homer knows no coined money as standard of value.

433. ἔμικτο: 2d aor. without variable vowel (§ 35). — **χόλον δέ**: the clause is correlated, instead of being subordinated and introduced by *since*. So *καὶ φιλέεσκε, καὶ ἔτρεφε* 434 f. See § 3 *q*.

434 f. ἥ: strong dem. in resumption of 428, *she it was who*, *cf.* η 12 f. — **καὶ . . . φιλέεσκε**: *'and of all the women of the household she loved him*

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δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὤιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσιν,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

most.' This construes δμωάων with ἡ (*cf.* ὅ οἱ βιότοιο μάλιστα | κήδετο οἰκήων ξ 3), and makes both οἱ and ἑ refer to Telemachus. For another translation, see § 1 *b*.

435. The second hemistich occurs also ψ 325, *cf.* ὅ σ' ἔτρεφε κτλ. Θ 283.

436. **ὤιξεν**: *sc.* Telemachus.

437. *Cf.* Β 42 (ὀρθωθείς, ἔνδυνε).

438. **πυκιμηδέος**: equiv. to πυκινὰ φρεσὶ μήδε' ἐχούσης, a formula used of the same person τ 353.

440. **ἀγκρεμάσασα**: for the apocope of the prep., see § 11 *b*. — **τρητοῖσι**: *sc.* εὖ, *well-bored.* The adv. is thus omitted with ἀραρώς, ποιητός, *etc.* The reference prob. is to the mortise-holes in the framework of the bedstead. *Cf.* τέτρηνα δὲ πάντα τερέτρῳ. | ἐκ δὲ τοῦ (*sc.* ἑρμῖνος, *bed-post*) ἀρχόμενος λέχος ἔξεον, ὄφρα τέλεσσα ψ 198 f.

441 f. **βῆ ῥ' ἴμεν**: *started to go* (*cf.* β 5 *etc.*), θέειν *to run* Β 183. A point just preceding this start is described by ὦρτο ἴμεν η 14, *arose to go.* — **θύρην κτλ.**: the door, opening inward, was fastened by a bolt or bar (called κληΐς here, also ἐπιβλής Ω 453, and ὀχεύς φ 47, Μ 455, where the door has two leaves) on the inside. A person going out pulled the door to by the ring or handle on the outside (θύρην ἐπέρυσσε κορώνῃ), and shot the bolt into its socket by pulling a strap (κληῖδ' ἐτάνυσσεν ἱμάντι). This strap, passing through a hole in the door, was fastened to the bolt by its inner end at such a point that pulling it from the outside would move the bolt forward. The outer end of the strap was then twisted and tied about the κορώνη (a process omitted here because the nurse did not wish to lock Telemachus in). To open the door from without, one must first undo the strap (ἀπέλυσε κορώνης φ 46), then put in by the strap-hole a simple key (also called κληΐς φ 6, 47, prob. nothing more than a right-angled hook), catch the point of this into a corresponding notch in the bolt, and push it back (ἀνέκοπτε φ 47).

443. **παννύχιος**: pred. adj., where we should use an adv. phrase (§ 38 *a*). *Cf.* 113, 286, β 104, 154, 434, γ 13, *etc.*, and see M. 162. — **οἰὸς ἀώτῳ**: *in sheep's wool*, here of the woollen blanket or 'comfortable' (χλαῖνα); the dipody is preceded by ἐυστρόφῳ Ν 599, 716, where the whole phrase describes a strong woollen cord.

444. **ὁδόν**: *journey* (not *road*), like the Lat. i t e r.

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ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην.

Vs. 1–34. *Telemachus calls the Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1–13. A composite passage ('cento'), made up of stock verses and phrases.

1. This formula occurs twenty times in the *Od.*, and twice in the *Il.*, Α 477, Ω 788. — **ἦμος**: *as soon as*, of definite time in the past, and so followed by the indic. Only once (δ 400), out of thirty-eight cases in Hom., does it refer to future time and take the subjv., and there the indic. has most Mss. authority. — **ῥοδοδάκτυλος**: *rosy-fingered.* The epith. is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epith. of beauty, as λευκώλενος is used of Here, and ἀργυρόπεζα of Thetis. *Cf.* Milton's 'Morning fair | . . . who with her radiant finger,' *etc. Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in A u r o r a i n r o s e i s f u l g e b a t l u t e a b i g i s *Aen.* vii. 26.

2. The first hemistich occurs also γ 405, δ 307, θ 2 (-ῆς); the second eight times in the *Od.*, as in 35, 415.

3 f. = δ 308 f., υ 125 f. — **ἑσσάμενος**: the chiton was put on before leaving the bed. *Cf.* ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα Β 42, and α 437. — **περί**: adv.; with θέτο, *slung.* The following dat. is then locative. See on 80. — **ξίφος**: part of the usual dress of the Greek freeman in early times. *Cf.* πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει κτλ. Thuc. i. 6.

4. *Cf.* α 96.

5 = δ 310. See on α 441. With the second hemistich, *cf.* that of ω 371 (θεοῖς). — **ἄντην**: *in presence, face to face*, strengthens ἐναλίγκιος, "exactly like." *Cf.* εἰς ὦπα α 411. The whole phrase is a strengthened ἀντίθεος (17). Acc. to the Homeric conception, the perfect human form was divine.

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αὐψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τε γένοντο,
βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,

6–8 = Β 50–52 (*αὐτὰρ ὁ*), 442–444 (*αὐτίκα*). With the first verse, *cf.* also Ι 10 (*φοίτα, κελεύων*), Ψ 39 (*αὐτίκα, κέλευσαν*). The verses are much more appropriate in the *Il.*, as Aristarchus thought.

7. Ἀχαιούς: see on *α* 90.

9 = *θ* 24, *ω* 421, Ω 790; *cf.* Α 57 (*οἱ δ' ἐπεὶ οὖν*). — A general expression (*ἤγερθεν*) is here followed epexegetically (§ 1 *t*) by one more precise and vivid. *Cf.* the 'assemble and meet together' of the Prayer Book; also 378, *τ* 223, *υ* 332, *ψ* 7, *ω* 237.

10. The first hemistich occurs also *υ* 146, the second *α* 104, where also the sent. is co-ord. instead of being participial (*ἔχων*). *Cf.* 14, and see on 20.

11–13 = *ρ* 62–64 (*ἔγχος ἔχων· ἅμα κτλ.*, as also in *υ* 145).

11. See on *α* 331.

12. *Cf.* *ζ* 235 = *ψ* 162 (*μέν*), *θ* 18 f.; also *η* 41 f.

14. πατρὸς θώκῳ: *i.e.* the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. *Cf.* *α* 387. — **γέροντες**: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in s e n a t o r, or *alderman*.

15. The first two feet begin the verse also *γ* 415 and thrice in the *Il.*; the last two feet close the verse also four times in the *Od.*, and four times in the *Il.* These are the fixed elements in the formula.

16. μυρία ᾔδη: of accumulated wisdom from long experience. *Cf.* 188, *α* 428, *ἐμὲ δ' οὐ λάθεν εἰδότα πολλά* *ι* 281. The special contents of knowledge are a token of character and disposition. *Cf.* *ἀθεμίστια, αἴσιμα, ἄρτια, ἤπια, φίλα κτλ. εἰδέναι.*

17. καὶ γάρ: introduces the reason why Aegyptius spoke first. The assembly reminds him of Odysseus, who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both (30).

18. The first hemistich occurs also

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Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
ἐν σπῆι γλαφυρῷ, πύματον δ' ὡπλίσσατο δόρπον.
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλειν,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.
ἀλλ' οὐδ' ὣς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω.
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος,
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσίν.
νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν ἢ οἳ προγενέστεροί εἰσιν;
ἦέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,

ξ 71 = Π 576 = λ 169 (μαχοίμην), Ε 551; the second also 27, σ 181. See on α 210.

20. **πύματον**: const. with δόρπον. *Cf.* δ 685, and πύματόν τε καὶ ὕστατον . . | . . . ἑλοίατο δαῖτ' ἐρατεινήν υ 116 f. The clause thus adds in parataxis (§ 3 *n*) what we should subordinate in Eng.: "when he got ready his last meal" (the last which he made from the companions of Odysseus, and with eyesight still intact, ι 344).

21. **καί**: introducing a more special enumeration, where we look for a rel. pron. in the part. gen., "one of whom."

22. **Εὐρύνομος**: mentioned as one of the suitors also χ 242. — **ἔχον**: *had the care of, managed.* So δ 737. *Cf.* α 67, ζ 183, η 68, and our 'keep house.' — **ἔργα**: *works* of husbandry, then the *fields* and *estates* which are worked. Lat. opus and Eng. *work* have similar transitions in meaning.

23. **οὐδ' ὣς**: *i.e.* though he had so many other sons. — The second hemistich occurs also δ 100, ξ 40, Ι 612, Ω 128.

24 = ω 425. — **τοῦ**: obj. gen. with the phrase δάκρυ χέων. *Cf.* δ 819. — The dat. which elsewhere precedes the second hemistich is to be mentally supplied, as after μετέειπεν η 155.

25 = 161, 229, ω 454. The first four feet open the verse also ω 443.

26. **ἡμετέρη**: almost equiv. to ἡμῖν; *never have we had, etc.* — **θόωκος**: *session,* viz. of the γέροντες (βουλή). *Cf.* γ 127, οἱ μὲν ἄρ' ἐς θῶκον πρόμολον (*went forth*) ο 468.

28. **ὧδε**: *in this way, i.e.* as we are here. See on α 182, and *cf.* ἡμεῖς ἀθρόοι ὧδε Β 439. — **τόσον**: *so strongly,* adv. like μάλιστα 41. See on α 124, 225.

29. **οἵ**: = ἐκείνων οἵ, the rel. clause taking the place of a προγενεστέρων. See on δ 177, and *cf.* δ 740.

30–32. *Cf.* 42–44.

30. The first hemistich occurs also α 408, Π 13. — **ἐρχομένοιο**: *returning,* the meaning of the simple verb also in α 408. See on α 77, and *cf.* δ 381, κ 267. The old man's longing for his son makes it natural for him to speak of the following (στρατοῦ) of Odys-

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ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ᾗσι μενοινᾷ."
ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός,
οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
"ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, τάχα δ' εἴσεαι αὐτός,

seus rather than of Odysseus himself.

31. **πύθοιτο**: opt. by 'assimilation.' G. 235, 1; H. 919 a.

33. Asyndeton, where we might indicate by 'at any rate' our inability to decide between the various possibilities suggested. — **ὀνήμενος**: *a blessed one*, one on whom a blessing (ὄναιο) has fallen; 2 aor. partic. of ὀνίνημι, in parallel const. with ἐσθλός. The opposite is οὐλόμενος (ὄλοιο). See on δ 92.

34. **ὅτι**: *whatever, sc.* ἀγαθόν. *Cf.* ὅσα in the same phrase ρ 355, which occurs in the second pers. ζ 180, ο 111 (ὅπως, σῇσι), Ξ 221 (ὅτι), 264 (τί ταῦτα μετά).

Vs. 35–79. *Telemachus complains to the assembly of the conduct of the suitors.*

35. **φήμῃ**: *omen, i.e.* the propitious speech, referring to 33 f. The good wishes of Aegyptius, uttered in ignorance to whom they applied, are taken as inspired by a deity, and so of good omen. Such a speech addressed directly to Telemachus is called κλεηδών (σ 117).

36. **οὐδ' ἄρ' ἔτι δήν**: opens the verse only here in Hom., but closes it thrice in both *Il.* and *Od.* (296, 397, ρ 72). For ἔτι, see on α 203. — **μενοίνησεν δέ**: *and the longing seized him;* the reason for what precedes, in parataxis.

37. **μέσῃ ἀγορῇ**: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἕδρης, οὐδ' ἐν μέσσοισιν ἀναστάς Τ 77. — **σκῆπτρον**: here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. *Cf.* Μενέλαος ἀνίστατο . . | . . ἐν δ' ἄρα κῆρυξ | χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν | Ἀργείους Ψ 566 ff. As a badge of lasting public functions, a private sceptre was borne by kings (Β 46), priests (Α 15), prophets (λ 91), judges (Α 238), and heralds (Η 277). — The second hemistich is used of the vagabond Irus σ 103, with comic effect.

38 = Η 278 (Ἰδαῖος). See on 16.

39. The second hemistich occurs also ω 393. *Cf.* καθαπτόμενος ἐπέεσσιν β 240 (-νοι), γ 345, κ 70.

40. *Cf.* ἐγγὺς ἀνήρ — οὐ δηθὰ ματεύσομεν Ξ 110. — **οὗτος ἀνήρ**: *sc.* about whom you asked (28).

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ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει.
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὰ ἔμπεσεν οἴκῳ
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοίσδεσσιν βασίλευε, πατὴρ δ' ὣς ἤπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι υἷες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι

41. **ὃς ἤγειρα**: pointing perhaps to himself, though the first pers. of the verb reveals abruptly the secret, as the English cannot do. — The metre of the first hemistich is defective, and can only be justified by the assumption of a pause or rest (§ 41 *p* α). — **μάλιστα . . . ἱκάνει**: *cf.* 28. The hemistich occurs also Γ 97 (*γάρ*).

43. **εἴπω**: the subjv. in place of the opt. of 31 is hardly more than a metrical variation. To make it significant of the willingness of Telemachus to give what the opt. in the following clause shows to be not yet his to give, is too subtle for Homeric syntax.

45. **αὐτοῦ**: see on α 7. — **ὅ**: = *ὅτι*, quod, *in that, because*, here explicative. See on α 382. M. paraphrases: 'what I tell is my own case (which consists in the fact) that evil has fallen on my house.'

46. **τὸ μέν**: *as the first* (evil), *i.e. in the first place.* Instead of *τὸ δέ*, we have *νῦν δέ* in 48. The complaint is the same as in α 242 ff.

47. **τοίσδεσσιν**: *these* whom I see *here* (§ 24 *m*). — **πατὴρ ὥς**: this parental government of Odysseus is spoken of as exceptional. *Cf.* δ 687 ff., and his swineherd's words *οὐ γὰρ ἔτ' ἄλλον | ἤπιον ὧδε ἄνακτα κιχήσομαι, ὁππόσ' ἐπέλθω* ξ 138 f. — The second hemistich occurs also 234 = ε 12, ο 152.

48. **μεῖζον**: *sc. κακόν*, the whole phrase in part. appos. to *κακὰ δοιά* (45 f.). — **ὅ**: rel. pron. referring to *κακόν*.

49. **βίοτον**: *substance*, really included in *οἶκον*. For the rarer meaning *life*, *cf.* α 287.

50. **μητέρι μοι κτλ.**: asyndeton, in explanatory appos. with *μεῖζον* (*κακόν* 48). — **ἐπέχραον**: 2d aor., *beset*, *i.e.* have long been besetting. *Cf.* ε 396 for the same tense of the simple verb (*χραύω, χραϝ-ω, χραύσῃ* Ε 138), meaning primarily *graze*, or *scratch*.

51. **ἐνθάδε γε**: in Ithaca, the home of the two leaders Antinous and Eurymachus, and of ten other suitors. See on α 246.

52. **ἀπερρίγασι**: "shrink with shuddering from," *dread*. The simple verb also is followed by the infin. in 'Αχι-

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Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ', ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι·
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,
βοῦς ἱερεύοντες καὶ ὄις καὶ πίονας αἶγας
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνήρ,
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς

λεὺς τούτῳ . . . | ἔρριγ' ἀντιβολῆσαι Η 113 f.

53. **Ἰκαρίου**: *cf.* α 329. Ancient tradition about the home of this Icarius is contradictory. The best scholia argue from the ἐς οἶκον of 52, and from Athene's words to Telemachus in Sparta (ο 16 f., cited on α 277), that he was an Ithacan. — **ἐεδνώσαιτο**: *might give in betrothal*, either by prescribing the gifts of the suitors, or by himself giving a dowry. See on α 277. For the mode of the verb, see on α 254.

54. **καί οἱ**: equiv. to καὶ κείνῳ ὅς κέ οἱ. G. 156; H. 1005; § 1 *d*. See on 226.

55–59 = ρ 534–538.

55. **δέ**: answers to the μέν of 52. The rel. const. is, however, changed to a declarative: *but rather they, etc.* — **εἰς ἡμέτερον**: *cf.* ἡμέτερόνδ' ἐλθόντες θ 39. Here the phrase contrasts with πατρὸς ἐς οἶκον 52, although the δέ throws into more prominence the actual authors of the outrage. — **ἤματα πάντα**: *all the while*. The formula sometimes means "all one's life long," and sometimes "forever." It occurs twenty-one times in the *Od.*, and ten in the *Il.* See on δ 209.

56. **ὄϊς**: from ὄϊ-ας (§ 6 *e*).

57. **εἰλαπινάζουσιν**: see on α 226.

58. **τὰ δὲ** κτλ.: summing up 56 f. — **πολλά**: pred., *in great quantities*. — **ἔπι**: *i.e.* ἔπεστι. *Cf.* δ 756.

59. **ἔσκεν**: for ἐσ-σκεν, from εἰμί (§ 36 *f*). — The first hemistich occurs also δ 689, τ 315, φ 94. With the second, *cf.* ἀρὴν ἑτάροισιν ἀμύναι Μ 334, Π 512 (-νων).

60. **ἡμεῖς**: of Telemachus only, *we* for *I* (H. 637). *Cf.* 55, 77, α 397. — **τοῖοι**: = οἷοί τε, *such as, able*, followed by the inf. only here. — **καὶ ἔπειτα**: *even thereupon, i.e.* in the sequel, as soon as I shall undertake to defend myself. See on α 65.

61. **οὐ δεδαηκότες**: amounts to an adj., *ignorant of*, a 'litotes' (§ 2 *r*).

62. **ἦ τ(οι) ἄν**: *surely indeed I would*, expressing some opposition to what precedes. So in ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν ι 228.

63. **οὐκ ἔτι** κτλ.: const. with ἀνσχετά, like οὐδ' ἔτι καλῶς. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* καλῶς occurs

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οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιούς,
τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,

only here in Homer (§ 38 *h*). The adv. καλά is found only in the middle of the verse (as ο 10), the adv. καλόν only with ἀείδειν (as α 155).

64. **καὶ αὐτοί**: *yourselves also*, as I have just shown myself to be indignant; addressed not only to the suitors, but to all the Ithacans. *Cf.* 51, and see on 70.

65. *Cf.* οὐδ' αἰδεῖσθ' ἀμφιπερικτίονας; Callinus, Fr. 1. 2.

66. **οἳ περιναιετάουσι**: this hemistich opens the verse also δ 177 (αἵ); in θ 551, ψ 136 it closes the verse. As an epexegesis of περικτίονας, it has here somewhat the effect of epanalepsis, or of an inverted ἐπιπλοκή (§ 2 *p*, *q*). *Cf.* περιναιέται ἀμφὶς ἐόντες Ω 488.

67. **μή τι μεταστρέψωσιν**: *lest they bring some catastrophe* upon you. — **κακὰ ἔργα**: const. with the preceding partic. *Cf.* ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα ψ 64.

68. **Ζηνός**: *by Zeus*. The simple gen. is partitive, like γούνων after λίσσομαι in κ 481, χ 337, Ι 451, and like the gens. after γουνάζομαι λ 66, Χ 345. Usually this gen. is construed with πρός (λ 67), ὑπέρ, or a partic. λαβών, ἑλών, or ἁψάμενος.

69. Assemblies are convened (καθίζει) to establish laws, which constitute *right* (θέμις), and dissolved (λύει) when right has been fixed. This is prob. the basis of the personification here and in Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι Υ 4.

70. The same verse (closing with κηδόμενοί περ) is much more appropriately used by Priam Χ 416. — **σχέσθε, φίλοι**: the meaning required by the present context is *refrain, friends*, addressed in passion to Ithacans and suitors together, the former held guilty with the latter because of their indifference to the wrongs of Telemachus. See on 64, and *cf.* 79. — **οἶον**: *alone, i.e.* (in this adaptation of the verse), free from the din of the suitors.

71. **εἰ μή πού τι**: *unless forsooth somehow;* an ironical assumption of what is absurd. *Cf.* 47.

72. **δυσμενέων**: nom. partic., not gen. pl. of adj. as elsewhere in Homer. The only other form of the partic. in use occurs in the next verse and υ 314. — **ἐυκνήμιδας Ἀχαιούς**: *i.e.* the Ithacans in general. See on 402, α 90.

73. **τῶν**: *i.e.* ὧν κακῶν. The gen. expresses cause. For the emphatic

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τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη·
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."
ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
δάκρυ ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.

repetition in the verse, see on α 380.—The second hemistich occurs also υ 314.

74 f. **τούτους**: the suitors, to which ὑμέας of 75 stands in strong contrast.—The second hemistich occurs also Ζ 410.

75. **κειμήλιά τε πρόβασίν τε**: *stores and live stock* (lit. *lying things and that which walks*), *i.e.* all my possessions. The abstract πρόβασιν for concrete πρόβατα occurs only here in Homer. See on ὁμηλικίην 158.

76. **εἴ κε**: for the Homeric κέ in prot., see H. 900 a and b; GMT. 50, 2 N. 2 a and b; M. 313.—**τάχα ποτέ**: *at some time before long*. See on α 251. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way. *Cf.* ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον | τισόμεθα ν 14 f., also χ 55 ff., ψ 357 f.

77 f. **τόφρα, ἕως**: *so long, until*, temporal apod. and prot., for which, *cf.* τόφρα, ὄφρα 123 f.—With the second hemistich, *cf.* that of δ 647.

78. **ἕως**: dissyllabic (◡—) only here. Elsewhere it is either pronounced as one syllable ('synizesis'), as in 148 and five other cases, or is written εἷος (ἧος) with transfer of quantity, as in δ 90, *etc.* (§ 4 *i*).

79. **νῦν δέ**: see on α 166.—**ἐμβάλλετε**: *sc.* ὑμεῖς, as in 76. They afflict him by their indifference to his wrongs and active sympathy with his persecutors. *Cf.* 74.

Vs. 80–128. *Antinous replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.*

80. *Cf.* Α 245, where Πηλείδης has the place of χωόμενος.—**ποτί**: an adv., not a prep. Between a prep. and a case governed by it can come only particles, enclitics, or attrib. gens. When other words intervene, the prep. is to be regarded as an adv., either closely united with the verb, forming with it a combination on which the case depends ("he threw down the sceptre on the ground"), or, more loosely, expressing in advance the relation between the act of the verb and the thing denoted by the case ("down he threw the sceptre on the ground"). Here ποτί is adv. with βάλε, and γαίῃ depends in locative sense on the idea thus produced.

81. **δάκρυ ἀναπρήσας**: *bursting into tears*, occurs also Ι 433. πρῆσαι is used of blood *sent gushing* Π 350, of the wind *puffing out* a sail β 427, of making fire *blaze out* Β 415, Ι 242.

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ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες
ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι πέρι κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ
ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.

82. The first four feet occur also δ 285, the first hemistich five times in the *Od.* (as α 11), and twice in the *Il.*—**ἄλλοι**: with reference to an exception soon to be made (H. 704).—**οὐδέ τις ἔτλη**: *and no one ventured*, closes the verse after bucolic diaeresis also ξ 269, ρ 438, and six times in the *Il.* (as A 534). *Cf.* οὐδ' ἄρ' ἔτ' ἔτλη δ 716.

84 = θ 235 (Ἀλκίνοος). The second hemistich occurs also seven times in the *Od.*, and once in the *Il.*

85 = ρ 406. *Cf.* 303.—**ὑψαγόρη**: the word is virtually paraphrased by the second hemistich of α 385.—**μένος ἄσχετε**: *of unrestrained might, furious*, here in an ironical or unfavorable sense. The phrase occurs also γ 104, υ 19, meaning rather *bold* or *fierce*.—**ποῖον ἔειπες**: always closes the verse. See on α 64.

86. **μῶμον ἀνάψαι**: (*sc.* ἐξ ἡμῶν) *fasten shame upon us*, equiv. to μῶμον ἡμῖν περιάπτειν (περιθεῖναι Schol.).

87. **σοί**: *in thy case, i.e.* in that of which thou complainest. *Cf.* οὔ τί μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν Γ 164.—**μνηστῆρες Ἀχαιῶν**: this descriptive phrase takes the place of ἡμεῖς, as though the speaker were not included. *Cf.* 90, 106, 111, 115, 128 with 86, 95, 103, 127.

88. **πέρι**: *exceedingly, surpassingly*, adv. with οἶδεν (§ 37 *c*). *Cf.* 116.

89. **ἐστίν**: *it is*, of time elapsed, and so equiv. to a perf. tense. So ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτός B 295. The impf. in such a case is of course equiv. to a plpf., as in ἀλλ' ὅτε δή ῥ' ἐνιαυτὸς ἔην κ 469.—**εἶσι**: *will go, will be gone*, the simple verb denoting departure, as in 367. The fourth year was already well along according to 107 (= τ 152, ω 142). The wooing of the suitors had begun therefore in the seventh year of Odysseus' wanderings.

90. **ἀτέμβει**: *sc.* Penelope.

91 f. = ν 380 f.

91. **ἔλπει**: only here in this act. form and causal sense.

92. The second hemistich occurs also σ 283 (μενοίνα).

93–110. *Cf.* τ 137–156, where Penelope tells the story of her craft to the disguised Odysseus, and ω 128–146, where the shade of one of the

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ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινεν,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'

slain suitors tells it to the shade of Agamemnon. The passage in *τ* seems to be the oldest form of the story.

93. ἄλλον: see on *α* 128.

94. ἱστόν: the loom of Homeric times was prob. an upright framework, consisting of two perpendicular posts united at the top by a cross-bar. From this last the threads of the warp were hung. The odd threads were fastened to one cross-stick below, and the even threads to another. These round cross-sticks are the *κανόνες* (*cf.* Ψ 760 ff.). In weaving, now one and now the other cross-stick was drawn forward with one hand toward the breast of the weaver, while with the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast back and forth through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom (*ἱστὸν ἐποίχεσθαι* *ε* 62). To hang the warp-threads in position on the frame is *ἱστὸν στήσασθαι*, though elsewhere the phrase means *set up the mast.* — **ἐνὶ μεγάροισιν**: for a more specific term, *cf.* *ὑπερωΐῳ ἱστὸν ὑφαίνει* *ο* 517. — **ὕφαινεν**: must here find its obj. in *ἱστόν* (*cf.* 104). In *τ* 139, it has more naturally *φᾶρος* as obj.

96. ἐμοί: possessive pron., as in *γ* 475. — For the second hemistich, see on *α* 396.

97. ἐπειγόμενοι: concessive. — **τὸν ἐμὸν γάμον**: "this marriage you propose for me," obj. of *ἐπειγόμενοι*. — **εἰς ὅ κε**: *until*, *cf.* *εἰς ὅτε κεν* 99. For the mode following both, see on *α* 41.

98. μεταμώνια: pred., with *ὄληται*, *come uselessly to naught*, as would be the case if she married and left the web unfinished.

99. ταφήιον: appos. to *φᾶρος* (97). — **εἰς ὅτε κεν**: = *εἰς τότε ὅταν*, *for what time*, "against the time when." Here *ὅτε* still remains a neut. pron., as the *εἰς ὅ κε* of 97 shows.

101. μή *κτλ.*: not parallel with the *μή* of 98, which introduces a parenthesis, but carrying out the thought implied in *ταφήιον* 99. — **Ἀχαιιάδων**: const. with *τίς*.

102. κῆται: subjv., in prose *κέηται*, of the body lying dead, as in *κεῖται Πάτροκλος* Σ 20. *Cf.* *ὃς ἐν νούσῳ κῆται* *ε* 395. — **κτεατίσσας**: concessive. *Cf.* *καὶ πολλῶν ὄντων ἱματίων αἰτοῦσιν* (sc.

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ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ, ὅτεῴ τε πατὴρ κέλεται καὶ ἁνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,
τὰ φρονέουσ' ἀνὰ θυμόν, ὅ οἱ πέρι δῶκεν Ἀθήνη

ἡμῖν) οὐδὲν ἔδοσαν εἰς τὴν ταφὴν Lysias *contra Erat.* 18.

103 = κ 466, μ 28. The last dipody closes the verse fourteen times in the *Od.*, and nine in the *Il.*

104. **καί**: *also*, *i.e. actually*, as she had said. — **ἠματίη**: see on α 443.

105. **ἀλλύεσκεν**: from ἀναλύω. — **παραθεῖτο**: opt. with ἐπεί in an iterative sense. See on α 101.

106. **ἔληθε δόλῳ καὶ ἔπειθεν**: *craftily eluded and persuaded.*

107. **ἐπήλυθον ὧραι**: the *seasons came on* with the coming of spring, and went off with the closing year.

108. **καὶ τότε δή**: (*and*) *then indeed*, very close paratactical union of temporal apod. with its prot. (§ 3 *o*). — **γυναικῶν τις**: one of the female slaves of Penelope, in league with the suitors (τ 154 f.).

110. **τὸ μέν**: *sc.* φᾶρος (97), or ἔργον.

111. **ὑποκρίνονται**: Ionic for ἀποκρίνονται.

114. **ὅτεῳ**: Attic ὅτῳ or ᾧτινι, *sc.* γαμέεσθαι. From the pron. is to be taken also a subj. for ἁνδάνει, *i.e.* ὅστις. See on 54. The mode in this subord. sent., following an expression implying futurity, would more regularly be subjv. G. 233 N. 1; GMT. 62 N. 1.

115. **ἀνιήσει** (ἀνιάω): *shall vex*, by her delays. *Cf.* the intr. ἀσχαλόωσι α 304. The idea is here emphatically contrasted by γέ with γαμέεσθαι (113). — The apod. is not brought out till 123, and then irregularly, so that this prot. is virtually repeated in 124 f. The digression in the rel. sent. 119 f. is closed by the dem. sent. 121, and the adversative ἀτὰρ μὲν τοῦτο (122) carries the mind back to the main thought of 115.

116. The first hemistich (with φρονέοντ' for φρονέουσ') occurs also Β 36, Σ 4. For a frequent abridgment of the formula, *cf.* α 118. The second hemistich is apparently a variation on πέρι γάρ σφισι δῶκεν Ἀθήνη η 110.

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ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων, αἳ πάρος ἦσαν ἐυπλοκαμῖδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησεν.
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.

— **ὅ**: for *ὅτι*, *in that, namely that*, as in *τὰ φρονέων, ὅ μοι οὔ τι θεοὶ γόνον ἐξετέλειον* | *ἐξ ἐμεῦ* I 493 f. See on 45.

117 = η 111. — **φρένας ἐσθλάς**: *sound sense, good taste*, as in λ 367 f., where it contrasts with *μορφὴ ἐπέων*, and *μῦθον*. The acc. is parallel to the obj. inf. *ἐπίστασθαι*, as in *δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι* H 203.

118. **τινά**: subj. of an *ἐπίστασθαι* to be supplied. — **ἀκούομεν**: for the tense, see on α 298.

119. **τάων αἳ κτλ.**: amplifies *παλαιῶν*. — **ἦσαν**: *lived*, *cf.* *ἐόντος living* α 289. — **ἐυπλοκαμῖδες Ἀχαιαί**: appos. to the rel. *αἵ*, instead of agreeing with *τάων*. See on α 23, 70, and *cf.* γ 407 f., δ 11, η 94, λ 123. The Homeric tendency to apposition and parataxis, as well as the natural caesural pause, forbid considering the words as pred. to *ἦσαν*.

120. **Τυρώ**: ancestress of Jason and Nestor. *Cf.* λ 235–259. — **Ἀλκμήνη**: mother of Heracles. *Cf.* λ 266 ff. — **Μυκήνη**: daughter of Inachus, heroine of the city bearing her name. — **ἐυστέφανος**: the *στεφάνη* was a tall diadem of metal rather than a fillet or headband. A city, too, was 'crowned with towers.' These are thought of as a head-covering in *οἷον ὅτε Τροίης λύομεν λιπαρὰ κρήδεμνα* ν 388.

121. **Πηνελοπείῃ**: equiv. to *νοήμασι Πηνελοπείης*, the possessor for the qualities possessed. *Cf.* δ 279, *οὐ μὲν σοί ποτε ἶσον ἔχω γέρας* A 163. H. 773 b. The English uses the same condensation.

122 = η 299 (*ξεῖν' ἦ τοι μέν*). — **ἀτὰρ μέν** (Attic *μήν*): *but really*, introducing a qualification of the praise given Penelope. — **ἐναίσιμον**: pred. to *τοῦτο*, *this is not . . . which, etc.* H. 618.

123. **ἔδονται**: the subj. is a pron. referring to the victims of Penelope's deceit, the *υἷας Ἀχαιῶν* of 115, or the *μνηστῆρες* of 111. The third person is not well adapted to this context.

124. **ὅν τινα**: *whatsoever it is which.*

125. **τιθεῖσι**: Attic *τιθέασι* (§ 34 *a*). — **αὐτῇ**: the intensive pron. serves alone as reflexive without a pers. pron. expressed. So in 128. — For the contrast between personal success and detriment to others, *cf.* *τῷ μὲν κλέος, ἄμμι δὲ πένθος* Δ 197.

126. **ποιεῖται**: mid., with a pron. referring to Penelope as subj. — **ποθήν**: *longing* for something lost, hence *loss.* — **πολέος**: Attic *πολλοῦ*, § 20 *f.*

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ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι,
ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.

127 = σ 288. — **ἔργα**: as in 22, 252. *Cf.* ἐπὶ σφέτερα α 274. — **ἄλλῃ πῃ**: *cf.* μετ' ἄλλας 206.

128 = σ 289 (γέ σε, ὅστις ἄριστος). — **αὐτήν**: *she for her part*, intensive contrast with ἡμεῖς 127. — **Ἀχαιῶν**: const. with ᾧ, which depends on γήμασθαι understood. *Cf.* 114. — The last dipody closes the verse also φ 280, where the dat. after δώσει κράτος is simpler.

Vs. **129–145**. *Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus.*

131 ff. **ἤ, ἤ**: the 'anaphora' heightens the emphasis of filial obligation as the main reason for not dismissing his mother. Then follows a reason drawn from the uncertainty as to his father's fate, and lastly (κακὸν δέ) one based on the probable evil consequences to himself. — **ἄλλοθι γαίης**: see on α 425.

132. **ζώει ὅ γ' ἦ τέθνηκε**: an indir. double question, depending on an οὐκ οἶδα to be supplied. *Cf.* δ 110, 837, λ 464, and see on α 175. The strongly resumptive ὅ γε is common in disjunctive sents. M. 257, 2. — **πόλλ' ἀποτίνειν**: *pay a heavy penalty*.

133. **αὐτὸς ἑκών**: *of my own accord, arbitrarily*, in contrast with ἀέκουσαν 130. *Cf.* δ 649, αὐτὸς γὰρ ἑκὼν μεθέηκεν ἐλαύνειν Ψ 434.

134. **γάρ**: introduces still another reason for 130. — **τοῦ πατρός**: *that father of mine*, the possibility of whose return has just been implied in 132. There is the same use of the pron. in πρῶτόν κεν τοῦ πατρὸς ἐλοίμεθα νόστιμον ἦμαρ π 149. — **δαίμων**: deity considered more as a vague and generally hostile power known by its workings (*cf.* ε 396, κ 64); θεός is more the personal god whom men praise and admire. The distinction is clearer in the adjs. δαιμόνιος and θεῖος.

135. **ἀρήσεται**: from ἀράομαι. — **ἐρινῦς**: the furies are not yet restricted in Homer to the avenging of bloodshed, but punish every crime against the family and society. *Cf.* τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω | πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν λ 279 f., of Oedipus and Iocasta.

137. **ὥς**: *so* strong are my reasons, *therefore*, summing up the preceding

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ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὔμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ' ἕως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο
πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,

considerations. *Cf.* δ 93, ι 34, λ 427, and *οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν* θ 167. — **μῦθον**: implied in *ἀπῶσαι* 130.

138. ὑμέτερος αὐτῶν: see on α 7. — **νεμεσίζεται**: Antinous had recognized the wrong done to Telemachus (87, 126), but had tried to shift the blame therefor.

139–145. See on α 374–380.

Vs. 146–176. *An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors.*

146. τῷ: *for him*, *i.e.* as if to assure an answer to his prayer *ὄλοισθε* 145. *Cf.* 152. — **εὐρύοπα Ζεύς**: *far-voiced* (*ὄψ*, vox) *Zeus.* The nom. occurs thus at the close of the verse sixteen times in Hom., and the acc. *εὐρύοπα Ζῆν* thrice in the *Il.*

148. ἕως μέν: (*for*) *a while indeed*, with dem. force, like *τέως* ω 162, or *τὸ πρίν* γ 265. For its scansion, see on 78. *Cf.* *ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς | βόσκ' ἐν Περκώτῃ* Ο 547 f. — **μετὰ πνοιῇς ἀνέμοιο**: *i.e.* borne along on the wind, as in the same hemistich Ψ 367, of the flowing mane of racing horses. Elsewhere we have *ἅμα*, as in α 98, where the meaning is rather *abreast of*, *as swift as* the wind, and so Nauck corrects here. See on 151.

149. The first hemistich occurs also in Ψ 732 (*πλησίοι*), and with *ἀλλήλων* ε 71, Ζ 245 = 249. — **τιταινομένω**: *spreading*, as in *τανυσίπτερος* the epithet of birds ε 65.

150. μέσσην ἀγορήν: *i.e.* to the space *over* the centre, as in 154 through that over the houses of the city. — **πολύφημον**: the same epithet is used of a bard χ 376.

151. ἐπιδινηθέντε . . . πυκνά: *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 f. *Cf.* *περὶ πτερὰ πυκνὰ βαλόντες* Λ 454, of birds of prey, and see on α 443.

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ἐς δ' ἰδέτην πάντων κεφαλάς, ὄσσοντο δ' ὄλεθρον·
δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὼ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.
θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
ὥρμηναν δ' ἀνὰ θυμόν, ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν

152. **ἰδέτην, ὄσσοντο**: aor. of the turning of the eyes, impf. of the gaze. — **ὄλεθρον**: cognate acc., *'and destruction was in their gaze.' Cf.* κάκ' ὀσσόμενος A 105.

153. **δρυψαμένω**: the mid. has reciprocal force. — **ἀμφί**: *on both sides, all around;* best taken as adv., adding vividness to δειράς, the second obj. of the partic. So in κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς K 573.

154. **δεξιώ**: see on α 443; toward the east in this case, since the Greeks, in taking auguries from the flight of birds, turned the face toward Olympus in the north, the abode of the gods. *Cf.* M 239 f. Flight of birds on the right was a favorable omen. — **αὐτῶν**: *of* the Ithacans *themselves,* contrasted in this case with their dwellings. See on α 109.

155. *Cf.* γ 373. The second hemistich occurs also κ 414, and (in the 2d or 3d pers. sing.) λ 615, ψ 92, X 236.

156. A slight variation on B 36 (τὰ φρονέοντ', ἅ ῥ' οὐ). The first hemistich occurs also Φ 137 (-νεν). — **ἔμελλον**: a pl. verb is used in Homer with neut. pl. subj. oftener than in Attic (§ 3 *j*).

157. **τοῖσι . . . μετέειπε**: the fixed formula where one speaker follows another, as in 409, γ 330, eleven times in the *Od.*, and eight in the *Il.* Contrast τοῖσι δὲ μύθων ἦρχε α 28. The thought is resumed and reiterated by 160.

158. **οἶος**: emphasizes the superlative implied in ἐκέκαστο, "was altogether the best"; *cf.* Lat. u n u s with the sup., and the idiom εἷς ἀνήρ. H. 652 b. — **ὁμηλικίην**: an abstract collective for ὁμήλικας or συνηλικιώτας, *fellows, comrades.* It sometimes refers to a single person, as γ 49, ζ 23. — The second hemistich occurs also N 431.

159. **γνῶναι, μυθήσασθαι**: the notion of purpose in the inf. (as in πέτεσθαι 147) has here passed into that of mere reference. M. 231. For the skill implied in γνῶναι, *cf.* 181 f., οὔ τοι ἄνευ θεοῦ ἔπτατο δεξιὸς ὄρνις ο 531. — **ἐναίσιμα** κτλ.: *sc.* σήματα, *declare the meaning of ominous signs. Cf.* ἐναίσιμα σήματα φαίνων B 353, μυθήσασθαι | μῆνιν Ἀπόλλωνος A 74 f.

160. This formula occurs entire sixteen times in Homer. It here resumes and repeats 157. The second hemistich occurs also six times. See on 24 (App.). — **ἐὺ φρονέων**: includes kindness and wisdom. *Cf.* ἦσί τ' ἐὺ φρονέῃσι, καὶ ἀνδράσι νείκεα λύει η 74.

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"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω·
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὧν ἔσσεται, ἀλλά που ἤδη
ἐγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐὺ εἰδώς·
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.

162. εἴρω: the pres. is found only here and λ 137, ν 7; elsewhere the fut. ἐρέω.

163. πῆμα κυλίνδεται: the metaphor is that of a billow, as in Λ 347. *Cf.* πῆμα θεὸς Δαναοῖσι κυλίνδει Ρ 688. — The last dipody completes the verse also ω 443, following the first four feet of 161.

165. ἐγγὺς ἐών: according to the present chronology of the poem, Odysseus remains yet nine days on Ogygia. The prophecy, however, not only here but in 171, 176, implies that he is close at hand, in space as well as in time. — **τοίσδεσσι**: not so general as in 47, but only of the suitors. — The last hemistich occurs also ρ 82. *Cf.* φόνον καὶ κῆρα φέροντες δ 273.

166. πολέσιν ἄλλοισιν: the relatives of the slain suitors, who make war on Odysseus. *Cf.* ω 413–548.

167. εὐδείελον: an epithet of Ithaca six times in the *Od.* The second part is thought to be = δέελος = δῆλος, and the compound then means *easily seen, conspicuous* from afar. This is hardly deserved by the historical Ithaca. — **πολὺ πρίν**: *far sooner, i.e.* before the predicted calamity comes and it is too late. So in ἀλλὰ πολὺ πρὶν | φράζευ κτλ. Ι 250 f.

168. καταπαύσομεν: subjv., *sc.* μνηστῆρας. Halitherses separates the suitors from the Ithacans more definitely than Telemachus in 40–79.

170. ἀπείρητος: *without experience.*

171. καὶ γάρ: repeating the καὶ γάρ of 169, and introducing a special instead of the general reason for the imv. παυέσθων. V. 170 is then parenthetical. — **κείνῳ**: *in that one's case.* — **τελευτηθῆναι**: *have been fulfilled*, although the last act in the drama was still to come.

172. ὅτε Ἴλιον: the hiatus indicates the former presence of ϝ. — **Ἴλιον εἰσανέβαινον**: equiv. to εἰς Ἴλιον ἀνέβαινον, as in σ 252 = τ 125. See on α 210.

173. The second hemistich occurs also Α 311.

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φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους
ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."
τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ηὔδα·
"ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ

174. The second hemistich is easily adapted from *ὀλέσας κτλ.* ι 534, λ 114 = μ 141, ν 340.

175. **ἄγνωστον πάντεσσιν**: either because he had changed during the long absence, a conception which seems to underlie ν 188 ff., or because disguised, ν 397 ff. — The second hemistich occurs also ρ 327.

176. The first hemistich occurs also λ 432, ν 132, ψ 72. The second occurs also ε 302, ν 178, after the masc. caesura; after the fem. caesura the δέ is omitted, as in σ 271 = Β 330 = Ξ 48.

Vs. 177–223. *Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father. Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

177 = α 399.

178. **εἰ δ' ἄγε**: see on α 271. This hortatory formula follows a voc. at the beginning of an address also in χ 391, Ρ 685; δέ often occurs after vocs. and in lively questions. *Cf.* γ 247, *ξεῖνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος* ζ 289. — **μαντεύεο**: *do thy prophesying, play the prophet.*

179. **οἴκαδ' ἰών**: opens the verse also Α 179.

180. **ταῦτα μαντεύεσθαι**: *serve as prophet in these matters,* viz., affairs of public interest. Const. the inf. with *ἀμείνων*. The spondaic verse-close is effected with this inf. also in υ 380, Α 107, as often with *μυθήσασθαι* (159). — **πολλὸν ἀμείνων**: elsewhere closes the verse, five times in the *Il.*, as Ζ 479.

181 f. **ὄρνιθες δέ τε**: the thought is adversative to what precedes. Eurymachus would not depend on the flight of birds for his knowledge of the future. The *τέ* co-ordinates this adversative thought with one which is in turn adversative to it, *οὐδέ τε κτλ.* We can render *but though . . . yet still, etc.* See on δ 608. — **ὑπ' αὐγάς**: *along under,* implying extent as well as motion. The hemistich occurs also λ 498, 619, ο 349.

182. **φοιτῶσι**: *flit about, fly to and fro,* of irregular flight that could not easily be interpreted from its direction.

183 f. **τῆλε**: the contradiction of *ἐγγύς* (165). — **ὡς ὤφελες**: *as thou oughtest, i.e.* "so surely as I wish that thou hadst." See on α 47. The sin-

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ὤφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης,
σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται,
[πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἥν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·

cerity of the wish is made to emphasize the certainty of a fact. Vice versâ in ι 523 ff., ρ 251 ff. See on α 217 (where, however, ὡς is particle of wishing, not, as here, rel. adv.), and *cf.* ο 156 ff. — **καταφθίσθαι**: 2 aor. without variable vowel (§ 35).

184. **οὐκ ἂν ἀγόρευες**: *thou wouldst not be publishing*, impf., *sc.* τῷ *in that case*, assuming the fulfilment of the preceding wish as protasis. — **θεοπροπέων**: the word occurs only in this hemistich with ἀγορεύειν, here and Α 109, Β 322.

185. **οὐδέ κε ἀνιείης**: *and thou wouldst not be thus goading on*, opt. for past tense of indic. as in previous verse. See on α 236.

186. **σῷ οἴκῳ**: *for thy house*, *i.e.* to increase thy substance, thine *estate*. — **αἴ κε πόρῃσιν**: *if perchance he may give thee one*, expands ποτιδέγμενος (προσδέχομαι). The seer is false, dependent on a sovereign, and plying religious arts to please him and get rewards. So the Oedipus of Sophocles reproaches Teiresias (*O. T.* 388 f.): ὅστις ἐν τοῖς κέρδεσιν | μόνον δέδορκε.

187. A formula to introduce a strong threat or solemn statement, occurring also ρ 229, σ 82, Β 257, and, with a slight variation in the second hemistich, Α 204 (τελέεσθαι ὀΐω); the first hemistich occurs also τ 167, Α 233.

188. The second hemistich occurs also η 157, ω 51. See on 16.

189. **παρφάμενος**: *talking over* (παρά) from one mental position to another. This first hemistich occurs also Μ 249.

190. **ἀνιηρέστερον**: as if from an adj. in -ης (§ 22 *f*). — **ἔσται**: *it will be*, *i.e.* ἐποτρύνειν.

191. A needless verse, omitted in some Mss., varied in others, rejected by all editors. — **τῶνδε**: best taken as referring to the suitors.

192. **θωήν**: *a fine*, to be paid in cattle or other possessions; a fitting penalty for such a prophet as he is held to be in 186.

193. **τίνων ἀσχάλλῃς**: *thou shalt grieve to pay*. The idea of result ('intended consequence') still predominates in the rel. clause, developing in later Greek into purpose, and expressed by the fut. So in 213. GMT. 65 N. 2; M. 282.

194. **ἐν πᾶσιν**: *sc.* τοίσδεσσι. —

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μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,
οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα,
οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σύ, γεραιέ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν Ἀχαιοὺς
ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας

ὑποθήσομαι: *suggest*, *give advice*, as in α 279. — **αὐτός**: "in my turn," in opposition to Halitherses.

195. **ἐς πατρός**: *sc.* *δῶμα*. — **ἀπονέεσθαι**: always thus at the close of the verse, with ᾱ (§ 41 *g*).

196 f. = α 277 f.

198. **πρίν**: *sooner*, *sc.* than Penelope is given again in marriage (196 f.). — **ὀίομαι**: ironical, of a certainty. So *οὐδέ σ' ὀίω | ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν* A 170 f. — **υἷας Ἀχαιῶν**: see on 87.

199. The second hemistich occurs also H 196. Its adoption here favors the change from indefinite irony to personal passion. — **ἔμπης**: *notwithstanding;* here, in spite of the threats of Telemachus and the prophecy of Halitherses.

201. *Cf.* α 415 (*ἐμπάζομαι ἥν τινα μήτηρ*) = Π 50 (*οἶδα*). The adoption of a set phrase explains the variation in the form of the thought from the co-ordinate verse above. Strict parallelism would require *σὲ θεοπροπέοντα* to correspond to *Τηλέμαχον*.

202. **μυθέαι**: from *μυθέεαι* (§ 29 *h*). — **ἀκράαντον**: pred. to *ἥν*, and adv. See on α 443. — **ἀπεχθάνεαι κτλ.**: strong contrast of the unexpected reality to the expected but unreal; *but thou art only hated yet more.* So in *ἕο δ' αὐτοῦ πάντα κολούει* θ 211.

203. **βεβρώσεται**: this form only here. *Cf.* *ἐσθίεται* δ 318. — **ἶσα**: used subst., if the text is correct, like *τίσις* 76, *reparation.*

204. **ὄφρα κεν**: as in 124.

205. **ὃν γάμον**: *with her marriage*, cognate acc., equiv. to *διατριβὴν γάμον.* This const. (*τινά τι*) with *διατρίβειν* occurs only here. The natural expression is found in *οὔ τι διατρίβω μητρὸς γάμον* υ 341. See on 404. — The second hemistich occurs also φ 156.

206. **εἵνεκα τῆς ἀρετῆς**: lit. *to win this one's excellence, i.e. this excellent woman.* *τῆς* is equiv. to *ταύτης*, depending on *ἀρετῆς*. *Cf.* *τῆς εὐνῆς ἐπιβήμεναι* I 133, *ἦ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι* σ 251 f., where Penelope speaks to Eurymachus. See M. 261 *fin.* — **μετά**: *after, i.e. to woo* (*a-wooing*). See on α 184.

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ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·
ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς μοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσω
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,

207. **ἃς . . . ἑκάστῳ**: *i.e.* our equals in birth.

208 = 129.

209. **ὅσοι** *κτλ*: see on 119. The last two words close the verse, nom. and acc., fourteen times in the *Od.* For the epithet, see § 1 *p*.

210. **ταῦτα**: what he has demanded of the assembly, viz. the cessation of the wooing in his house.

211. **Ϝίσασι**: *i.e.* he has laid his case before them, and they must now decide it. For the varying quantity of the initial vowel in this verb (seven times short, eleven times long in Homer), *cf.* § 41 *f* γ, and **ἴσαν** δ 772.

212. **ἀλλ' ἄγε**: a formula of exhortation, used elsewhere as here even in addressing more persons than one.—**εἴκοσι**: see on α 280.

213. **ἔνθα καὶ ἔνθα**: *back and forth*, always of two opposite directions.—The second hemistich occurs also (*-σουσα*) 429 = Α 483.

214. *Cf.* α 93.

215–223. *Cf.* α 281–283, 287–292.

222. **χεύω**: fut. without tense-sign (§ 30 *h*).

Vs. 224–259. *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

224 = Α 68, 101, Β 76, Η 354, 365. A similar formula is π 213.

225. **Μέντωρ**: only here in *propriâ personâ*, elsewhere a charac-

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καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
“κέκλυτε δή νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ’ αἰεὶ χαλεπός τ’ εἴη καὶ αἴσυλα ῥέζοι·
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ’ ὣς ἤπιος ἦεν.
ἀλλ’ ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως

ter assumed by Athene. In this respect, as well as in name, the Mentes of α is a close imitation. In χ 209 Odysseus says to Mentor *ὁμηλικίη δέ μοί ἐσσι.*

226. **καί οἱ**: see on 54. In such cases it is to be remembered that *ὅς* was originally dem., so that the clauses were paratactic. — **ἐν νηυσίν**: see on α 210.

227. **γέροντι**: generally regarded as a respectful designation of Laertes, as in δ 111, 754, π 153. Mentor was to administer the estate under the general direction of Laertes. — The second hemistich occurs also λ 178 (*-σει*), τ 525 (*-σω*). For the const. of *ἔμπεδα*, see on 230.

228 f. = 160 f.

230–234 = ε 8–12.

230. **πρόφρων**: *readily;* always in this pred. relation, with the force of an adv. See on α 443.

231 f. **σκηπτοῦχος βασιλεύς**: *as sceptred king,* appos. to *τίς*. — **αἴσιμα εἰδώς**: pred. after *ἔστω* to be supplied, equiv. to *αἴσιμα ἴστω*. See on 16. The opposite traits are described by *αἴσυλα ῥέζοι* 232.

232. **εἴη, ῥέζοι**: the opts. are parallel to the imv. *ἔστω*. G. 251 N. 3. — **αἴσυλα**: if from *ἀ -ἶσος*, the word can be written here *ἀίσυλα* with better metrical effect, but not in *ὅς οὐκ ὄθετ’* (*did not care about*) *αἴσυλα ῥέζων* E 403, *ἠδ’ αἴσυλα μυθήσασθαι* Υ 202, *περὶ δ’ αἴσυλα ῥέζεις* Φ 214.

233. **ὡς**: (*seeing*) *how, i.e. since,* an indirect excl., giving a reason for the paradoxical wish preceding. *Cf.* *οἷον* in 239. Direct excls. are introduced by *ὡς* in Φ 273, by *οἷον* in α 32. — The second hemistich occurs twenty-four times in the *Od.*, and thrice in the *Il.*

234. For the second hemistich, see on 47.

235 f. **μνηστῆρας**: subj. of *ἔρδειν*, instead of the usual const. after *μεγαίρω* (*τινί τι*). So we have acc. and inf. after *νεμεσσάομαι* α 120, *φθονέω* α 346 f.

236. **κακορραφίῃσι**: *in malice.* For the composition of the word, *cf.* γ 118; for the pl., see on *ἀτασθαλίῃσιν* α 7.

237. **σφάς**: possessive, not pers. pron., as in α 34. — **παρθέμενοι κατέδουσι**: the partic. contains the main

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οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες."
τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
"Μέντορ ἀταρτηρέ, φρένας ἠλεέ, ποῖον ἔειπες
ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
οὔ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα
ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,

idea: *it is at the risk of their lives that they consume* (§ 3 *v*). Instead of κεφαλάς we have ψυχάς in γ 74, ι 255, and ψυχὴν παραβαλλόμενος in Ι 322. By risking so much, the suitors as it were won a right to their insolence, but the rest of the people (239) are neutral and cowardly.

238. The last hemistich occurs also λ 176 (ἐμέ), ω 460 (φάντο).

239. νῦν δέ: introduces positively the actual state of his mind, in opposition to the neg. in 235. It is almost equiv. then to 'nay rather.' See on α 166. — **ἄλλῳ**: *i.e.* τῷ ἄλλῳ. — **οἷον**: (*when I see*) *how*, an indirect excl. of censure. See on α 32.

240 f. ἀτὰρ οὐ καταπαύετε: *but ye do not stop*, where we should say *instead of stopping*. *Cf.* ἀτὰρ οὐκ ἔξεισθα θύραζε υ 179, τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις Ε 485.

242. Λειώκριτος: slain by Telemachus χ 294 f. He is the recklessly bold and brutal man, as compared with Antinous and Eurymachus. See on α 383.

243. ἀταρτηρέ: the word occurs in Homer only here and Α 223, and is of doubtful etymology and meaning. Possibly it is connected with τείρω, *not to be worn out, hard, insolent.* — **ποῖον ἔειπες**: see on α 64.

245. ἀνδράσι καὶ πλεόνεσσι: *for men even though of greater numbers.* The dat. is evidently meant to depend on ἀργαλέον, and the men referred to are the δῆμος (239), who outnumber the suitors (241). This leaves μαχήσασθαι without a dat., in absolute use.

246 ff. εἴ κεν μενοινήσειε: see on 76. — **Ὀδυσεὺς Ἰθακήσιος**: as in χ 45 a synonym for the shrewdest and boldest man known. — **αὐτὸς ἐπελθών**: *should come in person.* The phrase closes the verse six times in Homer. *Cf.* ἄλλος, οἷος ἐπελθών Δ 334, Κ 40.

249. οὔ κέν οἱ κεχάροιτο: *i.e.* she would not have a chance to greet him before he would be slain; ἅμα γὰρ ἰδοῦσα στερήσεται (Eust.).

250. ἐλθόντι: const. with οἷ of 249, *at his return.* See on γ 52, and *cf.*

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εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἁλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
ἀλλ' ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην."
ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.
Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
χεῖρας νιψάμενος πολιῆς ἁλὸς εὔχετ' Ἀθήνῃ·

σοὶ μὲν νοστήσαντι, διοτρεφές, ὧς ἐχάρημεν κ 419, *χάρη δ' ἄρα οἱ προσιόντι* | *Σαρπηδών* E 682 f. — **αὐτοῦ**: *right there*, "on the very spot," with a shade of temporal force, like 'then and there.' — **ἐπίσποι**: aor. of *ἐφέπω*.

251. **εἰ πλεόνεσσι μάχοιτο**: a supplementary repetition of the cond. already expressed in 248. No reference is intended to the relative strength described in 241, 245. The Ithacans would be foolish to try to do, even against inferior numbers, what Odysseus himself could not do against superior numbers. — **κατὰ μοῖραν ἔειπες**: closes the verse also ν 385, χ 486, Ω 379. See on γ 331. With the neg., it is here an emphatic repetition, in closing, of the exclamatory censure in 243. *Cf.* Δ 350–355.

252. **λαοί**: in appos. to the *ὑμεῖς* in *σκίδνασθε*. — **ἐπὶ ἔργα**: as in 127. *Cf.* 258, *ἐπὶ σφέτερα* α 274.

253. **τούτῳ**: scornfully, of Telemachus.

254. **ἐξ ἀρχῆς**: as in α 188.

255. **καθήμενος**: *sitting about* in idleness, rather than making a distant journey, as he had threatened 214 ff. — **ἀγγελιάων**: *tidings* brought by others from the places he would vainly try to visit, as Leocritus thought. *Cf.* δ 638 ff.

256. **εἰν Ἰθάκῃ**: emphatic and sarcastic for *ἐνθάδε*, in contrast with the famous places mentioned by Telemachus in 214 ff.

257 = Τ 276. — **λῦσεν**: *cf. ἀνστήτην* (*sc.* Agamemnon and Achilles), *λῦσαν δ' ἀγορήν* Α 305, γ 149 f. The proposition of Leocritus was accepted. — **αἰψηρήν**: *promptly*, a proleptic pred. adj., "so that it dispersed quickly."

258. The first hemistich occurs also Τ 277, the second σ 428. *Cf.* γ 387.

259. **ἴσαν**: see on α 176.

Vs. 260–295. *Telemachus goes apart and prays to Athene, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

260. **ἀπάνευθε κιών**: as in Α 35. The remainder of the verse also is found in ζ 236.

261. **χεῖρας νιψάμενος**: so Odysseus before prayer μ 336. *Cf. χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον* | **ἅζομαι** Ζ 266 f. — **ἁλός**: part. gen. of material with *νιψάμενος*, as with verbs of

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"κλῦθί μευ, ὁ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορέοντες."
ὣς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ,
οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε·

sharing or touching. G. 170; H. 736. So with λούεσθαι Ε 6 (Ὠκεανοῖο), Ζ 508 (ποταμοῖο), and θέρεσθαι (*be burned*) Ζ 331 (πυρός). These uses of the gen. approach the locative use. H. 760; M. 151 *e*.

262. **κλῦθί μευ**: see δ 762 (App.). — **ὁ χθιζὸς θεός**: *thou who yesterday as a god, i.e. thou god who didst yesterday, etc.* *Cf.* α 323, 420. — **ἡμέτερον δῶ**: for the case, see on ἴσαν α 176.

263. **κέλευσας**: *cf.* α 279 ff. — The second hemistich occurs also γ 105, δ 482, ε 164, Ψ 744, and in dat. form with ἐν six times in the *Od.* — **ἠεροειδέα**: *hazy*. The sea often lifts itself to the eye like a bank of clouds on the horizon. The epith. is applied in Homer also to caves, and a cliff.

264. *Cf.* 215, α 94, 281.

265. **τὰ δὲ πάντα**: *but all this*, viz. which Athene had bidden him do 263 f. The sent. is paratactic and declarative instead of rel. So ε 175, 302.

266. *Cf.* δ 766. — For κακῶς similarly reinforcing the thought and the verse-close, *cf.* π 275, Ε 698.

267. The first hemistich is the fixed element in the formula, and occurs about eighteen times in Homer. The second hemistich is the special element, found also ν 221, υ 30. In it the name, of course, is a variable element. — **σχεδόθεν ἦλθεν**: *drew nigh.* *Cf.* σχεδόθεν δέ οἱ ἦεν ὄλεθρος Π 800. The -θεν has lost its primitive force, as also in ἐγγύθεν γ 36, *etc.* See § 15 f.

268 = 401, χ 206, ω 503, 548, the final verse of the poem.

269. This formula occurs over fifty times in Homer. Its second hemistich occurs about seventy times after other introductory formulae. — **φωνήσασα**: always intr. The preceding acc. is governed by προσηύδα. The prep. in the last compound renders φωνέω also transitive. *Cf.* τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη Γ 389. — **ἔπεα πτερόεντα**: see on α 64 *fin.*

270. **οὐδ' ὄπιθεν**: *not even in the future*, any more than in the assembly just dismissed, where Telemachus had acted the man.

271. **εἰ δή**: *if really, i.e. so surely as* your father's blood is in your veins; of a fact. So γ 376.

272. **οἷος**: equiv. to ὥστε τοιοῦτόν

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οὔ τοι ἔπειθ᾽ ἁλίη ὁδὸς ἔσσεται οὐδ᾽ ἀτέλεστος.
εἰ δ᾽ οὐ κείνου γ᾽ ἐσσὶ γόνος καὶ Πηνελοπείης,
οὐ σέ γ᾽ ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾷς.
παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ᾽ ἐπεὶ οὐδ᾽ ὄπιθεν κακὸς ἔσσεαι οὐδ᾽ ἀνοήμων,
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·

σε εἶναι οἷος, so that thou art such a one as, where *τελέσαι* seems to depend on *οἷος*. Better, the whole verse can be regarded as a parenthetical excl., *what a man he was!* or (*considering*) *what a man he was, etc.* See on *ὡς* 233, and *cf.* ε 303. — **ἔργον τε ἔπος τε**: a favorite antithesis from Homer down. The phrase closes a verse also 304, λ 346, Ο 234. *Cf. μύθων τε ῥητῆρ᾽ ἔμεναι πρηκτῆρά τε ἔργων* Ι 443.

273. **οὔ τοι ἔπειτα**: a new conclusion to the cond. in 271, to which the *ἔπειτα* looks back. It is more specific than the first (270).

274. **οὐ κείνου**: the usual explanation of *οὐ* instead of *μή* after *εἰ*, is that it forms one idea with *κείνου*, equiv. to *ἄλλου*, and the usual examples cited are *εἰ οὐκ ἐθέλωσιν* (Γ 288 f.), *εἰ οὐκ εἰῶ* (Δ 55), *etc.* G. 219, 3 N.; H. 1028. Prob. the neg. goes with the verb here, and was once the regular neg. with the ind. in prot., but was gradually replaced by *μή* after the analogy of subjvs. and opts. in prot. M. 316 *fin.*

276 f. A sententia, like those collected under the names of Hesiod and Theognis. Notice the alliteration of π. For the thought, *cf.* aetas parentum peior avis tulit | nos nequiores, mox daturos | progeniem vitiosiorem Hor. *Carm.* iii. 6, 46 ff., also Theognis 281 f. For an exception noted, *cf. τοῦ γένετ᾽ ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων* Ο 641, of Periphetes, also *ἡμεῖς τοι πατέρων μέγ᾽ ἀμείνονες εὐχόμεθ᾽ εἶναι* Δ 405.

277. **οἱ πλέονες**: adversative, though in asyndeton (§ 2 *m*). — **κακίους, ἀρείους**: this contraction is rare in Homer.

279. **οὐδέ**: continues the force of *ἐπεί*, and is strengthened by *πάγχυ γε*; *and since not at all.* The compliment is to the bearing of Telemachus in the assembly.

280. **ἐλπωρή τοι ἔπειτα**: occurs ψ 287 with fut. inf., ζ 314 = η 76 with aor. inf. See on 373, and *cf.* γ 320. GMT. 27 N. 3; H. 948 a; M. 238. — **ἔπειτα**: see on α 290. — The second hemistich occurs also γ 56.

281. **ἔα**: *let be, i.e.* "don't mind." — **βουλήν τε νόον τε**: *plan and purpose*, closing the verse as in δ 267, λ 177, and, in the dat., μ 211, ν 305, π 374.

282. **ἀφραδέων**: emphatic supplementary position; "thoughtless fellows that they are." The rest of the verse occurs also γ 133.

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οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς·
τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώιός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὅπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιτα, μυελὸν ἀνδρῶν,
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
αἶψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
τάων μέν τοι ἐγὼν ἐπιόψομαι, ἥ τις ἀρίστη,
ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ."
ὣς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν

283. **ἴσασιν**: *are they aware of.* — The second hemistich occurs also γ 242, ο 275, ω 127.

284. **ὅς**: takes up the chief idea, *θάνατος*. *Cf.* *ἆ δείλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν | ὃς δή τοι σχεδὸν εἶσι* P 201 f. — **ἐπ' ἤματι**: *on a* single *day,* like the *ἰῷ ἤματι* of Z 422. So K 48. In μ 105 the phrase means *daily,* in T 229 *all day long.* So *ἐπὶ νυκτί over night* Θ 529. — **ὀλέσθαι**: inf. of purpose or result without *ὥστε*. *Cf.* α 138. GMT. 97 N. 2.

285. The first four feet occur also θ 150, the last dipody also δ 480.

286 f. **τοῖος**: with emphatic general reference to the preceding verse ("such a helper as to bring all that to pass"), and specially explained by *ὅς since I.* *Cf.* O 254 ff. — **πατρώιος**: *cf.* 225.

288 f. **ὁμίλει**: *continue your intercourse with,* pres.; but **ὅπλισσον, ἄρσον** aors., of the beginning of a new enterprise. For the latter form, see on α 280.

290. **ἄλφιτα**: *meal.* *Cf.* *ἄλφιτα τεύχουσαι καὶ ἀλείατα* (*flour*), *μυελὸν ἀνδρῶν* υ 108.

291 f. **πυκινοῖσιν**: *tight,* like *ἐυρραφέεσσι* 354. — **ἀνά**: taken with *συλλέξομαι* the prep. implies motion among. *Cf.* *πολλὰ δ' ἄγειρα | χρήματ' ἀν' Αἰγυπτίους ἄνδρας* ξ 285 f.

293. *Cf.* α 395.

294. **ἐπιόψομαι**: this form of the fut. means in Homer *survey, review, select,* but *ἐπόψομαι visit.* — **ἥ τις ἀρίστη**: see on α 280.

295. **ἐνήσομεν** (*ἐνίημι*): *we will launch, sc. μίν, i.e. νῆα.* — The second hemistich occurs also μ 293.

Vs. 296–336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

296. The first hemistich occurs also ω 533, 545, Δ 104, X 224 (*cf.* χ 224, Φ 423). *κούρη Διός* is a movable ele-

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Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιημένος ἦτορ,
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν
αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ.
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.

ment, occurring also ν 318. The rest is a tag for the bucolic diaeresis. See on 36.

297. The second hemistich occurs also Ο 270, and is evidently imitated in δ 831.

298. There is some Ms. authority for this verse at θ 303. The first hemistich occurs also 394, θ 287. See on α 441, and, for the second hemistich, on α 114. The formula is somewhat loosely used here, though we may think of the anxiety of Telemachus and his vexation at the suitors as remaining in spite of the encouraging assurances of Mentor-Athene.

299. The first four feet as in α 106. — **μεγάροισιν**: the pl. in the most general sense, of the palace including the *αὐλή*. So *δόμος* includes the *αὐλή* in Ζ 242–247. For a specification of the three main parts of the Homeric palace, *cf.* *οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν* Ζ 316.

300. **ἀνιεμένους**: *ripping up*, agrees with *μνηστῆρας*. *Cf.* *οἱ δ' ἄνεσάν τε πύλας* (*opened up the gates*) Φ 537. — **εὕοντας**: *singeing* off the bristles, instead of boiling and scraping them off, a method now in vogue.

301. **Τηλεμάχοιο**: const. with *ἰθύς*. G. 182, 2; H. 757.

302. The whole verse occurs eleven times in Homer (once with *μοί* κ 280), the second hemistich over thirty times, as ζ 254. — **ἐν οἱ φῦ χειρί**: lit. *within he grew for him in the hand, i.e. warmly grasped his hand. Cf.* *ἔγνωσαν δ' ἐμὲ κεῖνοι, ἔφυν τ' ἐν χερσὶν ἕκαστος* κ 397, *Θέτις δ' ὡς ἥψατο γούνων, | ὣς ἔχετ' ἐμπεφυυῖα* Α 512 f., and see on α 381. Vergil has excepitque manu, dextramque amplexus inhaesit *Aen.* viii. 124. — **ἔπος . . . ὀνόμαζεν**: *spake a word and called upon him* (§ 1 *s*). The formula was doubtless used first only when the address by actual name immediately followed, as here, then before an epith. of some kind, as *δαιμόνιε* Ζ 406, then freely and loosely before the gist of the speech itself, whether broken by some vocative word or phrase, as *πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος* κ 281, or entirely without any such element, as *ἔρχεο νῦν συφεόνδε* κ 320. This well illustrates how set or borrowed verses came to be used with slight regard to the context.

303 ff. See on 85. — **μή τι ἄλλο κακόν**: *let no evil else, i.e. instead* of the eating and drinking urged in 305. Merry compares *μή τι μοι αὐτῷ πῆμα*

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ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἕκηλον.
ἦ οὐχ ἅλις, ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμός,
πειρήσω, ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,
ἠὲ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
εἶμι μέν, οὐδ' ἁλίη ὁδὸς ἔσσεται, ἣν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
γίγνομαι· ὧς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι."

κακὸν βουλευσέμεν ἄλλο ε 179. See on α 128.—**ἔργον, ἔπος**: appos. to *κακόν*.

306. **ταῦτα**: *i.e.* your wishes, explained by the following verse.—**μάλα**: emphasizes *πάντα*, as in *αἰτίζειν μάλα πάντας* ρ 346.

307. **θᾶσσον**: absolute comp., *right swiftly*. H. 649 a.

308. The first hemistich occurs also δ 702, ε 20, ξ 180, in each case preceded by the final hemistich *ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν*.—**μετά**: *in quest of*.

309. See on α 306.

311. **ἀκέοντα**: *sc. ἐμέ*.

312. **ἦ οὐκ**: with synizesis, as in α 298.—**πολλὰ καὶ ἐσθλά**: closes the verse also δ 96, μ 347, Ι 330, Ω 381.

313. **μνηστῆρες**: *as suitors*, in appos. to the subj. of *ἐκείρετε*.—The second hemistich occurs also τ 19. It is a parataxis, instead of *ἐμοῦ ἔτι νηπίου ἐόντος* (§ 3 *n*).

314 f. **ἀκούων πυνθάνομαι**: *hear and mark*, a sign of maturing intelligence. *Cf. εἰσορόωντα | γιγνώσκειν* ξ 214 f.

316 f. **ὔμμι**: dat. with *ἐπὶ ἰήλω* (*ἰάλλω*). See on 80.—**κακὰς κῆρας**: *i.e. θάνατον*, as in *αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν* ψ 332. The two are joined in 352 (*cf.* 283).

318. **μέν**: *i.e. μήν, verily*. *Cf. εἶμι μέν, οὐδ' ἅλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ* Ω 92. Here the verse is meant to take up the first alternative of 317.

319. **ἔμπορος**: strongly emphatic from its position; "even though it be as a mere passenger, instead of on my own ship." *Cf. ἦ ἔμπορος εἰλήλουθας | νηὸς ἐπ' ἀλλοτρίης* ω 300 f.

320. **ὧς νύ που**: *so now I suppose*, ironical. It would have been only reasonable that the community furnish the king's son with a ship, but the suitors had left him to rely on his father's guest-friends for help (253 f.).—**ἐείσατο**: Attic *ἔδοξεν*.

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ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"ἦ μάλα Τηλέμαχος φόνον ἧμιν μερμηρίζει.
ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος
ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει πίειραν ἄρουραν
ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ."
ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
"τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

321. **ἦ ῥα καί**: this formula (*he spake so and*), as well as the shorter *ἦ καί*, *ἦ ῥα*, always follows a speech immediately, and the subj. of the following sent. generally remains the same. It is changed in γ 337, Z 390. — **χειρὸς χεῖρα**: for the 'paronomasia,' see on γ 272, and *cf.* α 313.

322. The verse is clumsily introduced, in imitation of some such passage as *καὶ ὑπέρθορον* (*I leaped over*) *ἑρκίον αὐλῆς | ῥεῖα, λαθὼν φύλακας* I 476 f. It spoils the contrast between Telemachus and *οἱ δέ* 323. — **ῥεῖα**: must be taken here as *summarily, without more ado.* — **δαῖτα πένοντο**: closes the verse also Σ 558, as *δαῖτα πένεσθαι* does γ 428, δ 531, 683, ξ 251, χ 199.

324 = δ 769, ρ 482, υ 375, φ 361. *Cf.* also 331 = φ 401, and, for the first hemistich with other formulae, θ 328, ψ 148, Γ 297, H 178, P 414. It is slightly varied in δ 772. — **τίς**: *many a one. Cf.* Jebb, *Some Ancient Organs of Public Opinion*, Harvard Φ. Β. Κ. Oration 1884, pp. 3 ff.

325 ff. A specimen of the mockery of the suitors. They speculate as to whether Telemachus will oppose them openly or secretly after he returns from this impossible journey.

326. **ἐκ Πύλου**: *cf.* 317.

327. **ὅ γε**: see on α 4. — **νύ περ**: *just now*, as in B 258, *ὥς νύ περ ὧδε.* — **ἵεται αἰνῶς**: *is dreadfully eager*, as is seen from his idea of going off on another's ship (318 f.).

328 f. **Ἐφύρην**: see on α 259. — **ἐνείκῃ**: 1 aor. of *φέρω*.

331 = φ 401. — **ἄλλος**: collective in meaning, like *τίς* in 324.

332. **τίς δ' οἶδ' εἴ κε**: *and who knows but that perhaps*, concealing a wish, like *ἴσως*, or the Lat. haud scio an. *Cf.* γ 216, *etc.* — **κοίλης ἐπὶ νηός**: see on α 211.

334. **οὕτω**: *thus, i.e. in that case*, representing a prot. to what follows, like *τῷ*. — **πόνον**: as though one should

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κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι."
ὣς φάν, ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθής τ' ἐν χηλοῖσιν ἅλις τ' εὐῶδες ἔλαιον.
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
ἕστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες
ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,

complain of a rich inheritance as troublesome. Besides wedding the mother of Telemachus, they would be obliged to divide up among themselves his estate. — **ὀφέλλειεν**: for the form, see § 12 *e*.

Vs. 337–381. *Telemachus charges the stewardess Eurycleia to make provision for his journey.*

337. **θάλαμον**: used here not of the women's apartments, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *storeroom*. *Cf.* ο 99 ff., φ 8 ff. The acc. expresses limit of motion with *κατεβήσετο* (§ 30 *j*), which elsewhere takes *ἐς*. *Cf.* ο 99, Ζ 288. The *κατά* need not necessarily imply any further descent than from a threshold (δ 680), though the poet may well have conceived of the room as a sort of cellar.

338. **ὅθι**: for the quantity, see on α 27. — **νητός**: pred. with *ἔκειτο*.

342 f. **εἴ ποτε νοστήσειε**: really a clause of wishing, *with the wish that*, *in the hope that*, and so *in case that sometime, etc.* See on α 115, and *cf.* 351.

343. **καὶ . . . μογήσας**: *even though after suffering, etc.*, as in γ 232. Other forms of the phrase close the verse in ε 449, *etc.*, ζ 175, *etc.*, τ 483.

344. **κληισταὶ . . . σανίδες**: *cf.* *θύραι δ' ἐπέκειντο φαειναί* ζ 19. — **ἀραρυῖαι**: this partic., with or without *πυκινῶς* or *εὖ*, is a stock epith. of good workmanship.

345. **νύκτας τε καὶ ἦμαρ**: a formula for *constantly*, closing the verse five times in the *Od.*, and thrice in the *Il.* The relative order of the words, contrasted with our 'day and night,' is constant in Homer (*cf.* ε 388, Σ 340, *etc.*), and shows a habit of reckoning time from night on, like most oriental peoples, the Gauls (Caes. *B. G.* vi. 18: spatia omnis temporis non numero dierum, sed noctium finiunt, *etc.*) and Germans (Tac. *Germ.* xi.: nec dierum numerum, ut nos, sed noctium computant; . . . nox ducere diem videtur). *Cf.* the formula in *Gen.* i.: 'and it was evening, and it was morning,' *etc.*

346. **ἔσχ'**: *i.e.* *ἔσκε*, as in 59. The

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Εὐρύκλει' Ὦπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
"μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν·
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἴη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται·
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω."
ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

whole is an exaggerated expression to denote the great watchfulness of the stewardess. — **πολυιδρείῃσιν**: for the pl., see on α 7, and *cf.* β 236.

347 = α 429, υ 148. Here Eurycleia is stewardess, and in υ chief housekeeper, but in α she seems to be portrayed as an aged and confidential nurse and attendant.

350. τόν: dem. antec. of ὅν. Const. with *μετά, next to that.* — **λᾱρώτατος**: for the quantity of the antepenult, see § 22 *j*.

351. ὀιομένη εἰ: see on 342 and α 115. — **κάμμορον**: applied only to Odysseus. For the form, see § 11.

352. διογενὴς Ὀδυσεύς: a formula, taking the place of *πατήρ*, as if quoted from the thoughts of Eurycleia. *Cf.* 366. — The second hemistich occurs also χ 66 (-ξῃ), Φ 565 (-ξαι).

353. ἄρσον: see on α 280. — We might say *fit all with lids,* or *fit lids to all.*

355. μυληφάτου ἀκτῆς: these words belong together, and are limited by *ἀλφίτου*. The whole phrase expands *ἄλφιτα* of 354, and distinguishes the cracked from the whole grain (*οὐλαί* γ 441).

356. ἀθρόα: pred. to *πάντα*, after *τετύχθω*. *Cf.* 411.

357. The last dipody closes the verse also γ 237, Ξ 504, Σ 115, Χ 365. Elsewhere, four times in the *Od.*, it opens the verse.

358. εἰς ὑπερῷ' ἀναβῇ: *cf.* δ 751.

359 f. *Cf.* 214 f., α 93 f.

361. The first hemistich occurs also Ω 200, the second eight times besides in the *Od.* See on δ 742.

362. The whole formula occurs (with varying gender) nine times in

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"τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης
διογενὴς Ὀδυσεὺς ἀλλογνώτων ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἑνδεκάτη τε δυωδεκάτη τε γένηται,

Homer. For the second hemistich, see on 269.

363. **τίπτε δέ**: *now why in the world?* A reproachful question here (*cf.* Ζ 55), and elsewhere denoting lively surprise, as δ 312, 681, *etc.* — **φίλε τέκνον**: on the genders, see G. 138 N. 4; H. 633.

364. **ἔπλετο**: see on α 225. — **πῇ**: *how?* or *why?* not *whither?* for he had already told her that in 359 f. It is like πῶς in πῶς ἐθέλεις ἅλιον θεῖναι πόνον Δ 26. — **πολλὴν ἐπὶ γαῖαν**: our 'the wide world over.' The same phrase begins the second hemistich ξ 380, τ 284. *Cf.* δ 268, πολλὴν ἐπ' ἀπείρονα γαῖαν ο 79; also α 98.

365. **μοῦνος ἐὼν ἀγαπητός**: *only and well beloved son that thou art.* *Cf.* π 117 ff. Elsewhere in Homer μοῦνος means *alone*, except possibly in μοῦνον τηλύγετον π 19.

366. **ἀλλογνώτων**: *of strangers*, an adj. used as masc. subst. limiting δήμῳ. *Cf.* τῶν ἐνὶ δήμῳ δ 821, ἀνδρῶν δῆμόν τε πόλιν τε ξ 43, ἄλλων δῆμον ο 228.

367. **οἱ δέ**: the suitors. — **αὐτίκ' ἰόντι**: *as soon as thou art gone.* *Cf.* αὐτίκ' ἰδόντ' Ὀδυσῆα *as soon as he caught sight of*, ρ 327. — **ὀπίσσω**: *for your future.*

368. **ὡς φθίῃς**: an obj. clause containing a purpose not the speaker's own. M. 285. — **τάδε . . . δάσονται**: *cf.* 335.

369. **αὖθι**: const. with μένε. — **ἐπὶ σοῖσι καθήμενος**: *sc.* κτήμασιν, "in the enjoyment and care of your estate." — For the closing dipody, see on α 296.

370. The first hemistich occurs seven times in the *Od.* Here it belongs more properly with ἀλάλησθαι, by a species of zeugma (§ 2 *t*). *Cf.* ἤ ἵνα που καὶ κεῖνος ἀλώμενος ἄλγεα πάσχῃ | πόντον ἐπ' ἀτρύγετον ν 418 f.

372. **βουλή**: *plan*, the νόημα of 363.

373. **μυθήσασθαι**: aor. instead of fut. inf., because the act itself is thought of without regard to its relative time. See on 280.

374. **πρίν γ' ὅτ' ἄν**: *before what time, until.* As in δ 477, this formula expresses more definite time relation than the simple πρίν with the subjv. (as in κ 175), and this in turn is

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ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ."
ὣς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦεν ἐυρραφέεσσι δοροῖσιν.
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
Τηλεμάχῳ ἐικυῖα κατὰ πτόλιν ᾤχετο πάντῃ,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἑσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.

more definite than the usual const. in Homer, which is the inf., as in 375. GMT. 67, 2 N. 1; M. 297. *Cf.* εἰς ὅ κε 97, εἰς ὅτε κεν 99. — **ἑνδεκάτῃ τε δυωδεκάτῃ**: the formula is based on a primitive decimal notation, and signifies "more than ten." So δ 588. *Cf.* γ 391, δ 747. The τέ . . . τέ place the two numerals on a par, like ἤ in δεκάτῃ ἢ ἑνδεκάτῃ τ 192. *Cf.* διελθόντων ἐτῶν καὶ δύο καὶ τριῶν Thuc. i. 82, § 2, like γ 115. The fem. ordinal is a subst. in designations of days.

375 = δ 748 (σ' αὐτήν). — **ἀφορμηθέντος**: for this context, *sc.* ἐμοῦ. See on α 289, and *cf.* ὁρμήν 403.

376 = δ 749 (ἰάπτῃς). — **ὡς ἄν**: for the modal particle in a final clause, see G. 216 N. 2; H. 882. See also on ἀσχάλλῃς 193. — **κατά**: adv. with ἰάπτῃ, *bring down, i.e. injure.* On ἰάπτω, see M. 46.

377. **θεῶν μέγαν ὅρκον**: *i.e.* the oath by earth, heaven, and the Styx, which the gods themselves used (as in ε 184 ff.). This was of course stronger than an oath of mortals. — **ἀπώμνυ**: lit. *swore off, i.e. swore that she would not* (tell Penelope). So ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον κ 381. The opposite is ἐπώμνυον ο 437. See on ἀπειπέμεν α 91.

378 = κ 346, Ξ 280, and in pl. μ 304 = ο 438 = σ 59. — **ὄμοσέν τε τελεύτησέν τε**: *had sworn and finished, i.e. had sworn to the end.* See on 9.

379 f. *Cf.* 349, 354.

381. *Cf.* 288. — **ὁμίλειν**: for the ν final, see on α 151, and *cf.* ἀνώγειν 385.

Vs. 382–404. *Athene provides a ship and a crew, and summons Telemachus to the harbor.*

382 = 393, δ 795, ζ 112, σ 187; for variations, *cf.* ε 382, ψ 242, 344. A formula of transition. The first hemistich is used also with other verse-ends; the second is the variable element of the formula. *Cf.* δ 219, Ψ 140 = 193. The verse following the formula usually shows the asyndeton of explanatory appos.

383. **ἐικυῖα**: of four syllables, with short stem. See on α 428 *fin.*

384 = θ 10. The speech in direct form would naturally follow the verse here also. — **ἑκάστῳ φωτί**: *sc.* of the twenty whom she selected. *Cf.* 212.

385. **ἀγέρεσθαι**: a 2d aor. falsely

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ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ᾔτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσιν.
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἁθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.
οἱ δ' εὕδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἵατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
"Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι

accented, for ἀγερέσθαι, like ἔγρεσθαι.

386 f. *Cf.* δ 630 ff. — **Φρονίοιο, Νοήμονα**: the names are poetically significant. — **πρόφρων**: see on 230. — **ὑπέδεκτο**: with οἱ in the sense of *ὑπέσχετο undertook, promised, sc.* δοῦναι. With the acc. it means simply *received*, as ὅ μιν πρόφρων ὑπέδεκτο υ 372.

388 = γ 487 *etc.* The formula is used seven times in the *Od.* for the coming of night, always in parataxis (§ 3 *q*) with the following action. So the first hemistich ζ 321, η 289, θ 417, Η 465. For the tense and form of δύσετο, see on α 24.

389. **εἴρυσε**: *sc.* Νοήμων.

390. **ἐτίθει**: for the form, see § 34 *a*. — **τά τε**: see on α 338.

391. **στῆσε**: *moored*, by means of the πρυμνήσια 418.

392. **ὤτρυνεν**: expresses the effect of the exhortation 384 f.

395. **ἔχευεν**: for the metaphor, see on α 364; for the tense (1 aor.), § 30 *i*.

396. **πλάζει**: *bewildered* the wits of the revellers.

397. **εὕδειν**: *i.e.* ἰέναι κατακείοντες. *Cf.* α 424, ζ 255, η 14. — For the closing dipody, see on 36.

398. **εἵατο**: for the form (Attic -ῆντο), see § 34 *j*. The pres. occurs in 403. — **ἔπιπτεν**: impf., *stole over*.

399. *Cf.* α 156.

400. **εὖ ναιεταόντων**: *comfortable*. See on α 404.

401. See on 268.

402. **ἐυκνήμιδες**: always at this place in the verse. Only here and at ι 60, 550, κ 203, ψ 319 is it an epithet of ἑταῖροι, elsewhere in the *Od.* (four

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εἵατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."
ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο,
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο·
"δεῦτε, φίλοι, ἤια φερώμεθα· πάντα γὰρ ἤδη
ἁθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὔ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν."
ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,

times) and always in the *Il.* (over thirty times) it is an epith. of Achaeans in general as distinguished from barbarians. So *κάρη κομόωντας* 408, which is used with *ἑταίρους* only there, elsewhere of Ἀχαιοί, and always in the same place in the verse.

403. εἵατ' ἐπήρετμοι: a friendly exaggeration (*cf.* 408) to increase his haste. *ἐπήρετμοι* is elsewhere used only of ships. Ἀττικῶς εἰπεῖν, ἐπίκωποι (*oarsmen*, Eust.).

404. διατρίβωμεν: *sc. ἑταίρους*, with gen. of separation only here. See on *βλάπτουσι* α 195, and on β 205.

Vs. **405–434.** ***The manning of the ship, and her departure.***

405 f. = γ 29 f., η 37 f.; *cf.* ε 192 f. The first hemistich occurs about fifty times in Homer, followed by *ἀπέβη* and a movable element eleven times, followed by *ἡγήσατο* and a movable element ten times. See on 413. — **μετ' ἴχνια**: *after, according to, i.e. in the steps.*

407 = δ 428, θ 50, μ 391, ν 70, δ 573 (*κατήλθομεν*) = λ 1.

409 = σ 405, φ 101, σ 60 (*τοῖς δ' αὖτις*) = φ 130. The second hemistich occurs also π 476, χ 354. — **ἱερὴ ἲς Τηλεμάχοιο**: *the sturdy strength of, i.e. the sturdy and strong Telemachus. Cf.* η 2, 167, Γ 105, Ν 248, and see § 2 *s.*

410. δεῦτε: an imperatival pl. to *δεῦρο*, equiv. to *δεῦρ' ἴτε*. Both are followed by a subjv. of exhortation. *Cf.* θ 133, 292.

412. ἄλλαι: *besides, either;* see on α 128. The information is at the same time a warning to silence on their part.

413 = θ 46, 104, Μ 251, Ν 833. For the first hemistich, see on 405.

416. *Cf.* γ 12. So Α 309 f. finds detailed sequel in 436 ff. — **ἀνά**: adv. with *βαῖνε*, both followed by locative gen. after the analogy of *ἐπιβαίνω*, here and ι 177, ο 284.

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νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς
ἕζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν.

417. **πρυμνῇ**: here used as adj.

418. The second hemistich occurs also *ο* 286, 552.

419 = *δ* 579, which is followed by *ἑξῆς κτλ.*, the formula describing the rowing. That may possibly be understood here, in this loose complex of formulaic verses, though the rowing was soon rendered unnecessary by the breeze, as in *λ* 638 ff. See on the more frequent formula *ι* 103. The verse is redundant here after 414 f., and usually the mention of embarking precedes that of unfastening the *πρυμνήσια*. — **ἐπὶ κληῖσι**: *at the oar-pins.* The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat. See on *δ* 782.

420 = *ο* 292. *Cf.* *λ* 7, Α 479. — **ἴκμενον**: prop. a 2d aor. partic., *come at last*, in answer to the sailors' prayers, and so *well-come, favoring*, secundus.

421. **ἀκραῆ**: a rare contraction (§ 6 *c*). — **ἐπὶ οἴνοπα πόντον**: *cf.* *α* 183.

422 = *ο* 287.

423. The first hemistich occurs also *ο* 288, with a following *τοὶ δ' ἐσσυμένως ἐπίθοντο.* The second hemistich here occurs also *τ* 419. — **ὅπλων ἅπτεσθαι**: *bear a hand at the tackle, i.e.* "make sail."

424–426 = *ο* 289–291.

424 f. **μεσόδμης**: lit. *mid-structure*, a vague term, prob. best taken of a strong timber running across ship between fore and aft decks, into a hollow of which the mast was raised (Keep's Autenrieth, cut No. 62 *bb*), and held there by the *πρότονοι* (*fore-stays*). Before raising the mast, however, as described here, its base was set fast in the *ἱστοπέδη* or mast-box, which served as fulcrum and hinge. See on *μ* 51. Autenrieth presents the view which reverses the relative office of the two devices.

426. **ἕλκον**: *drew taut* the lower corners, equiv. to *ἀνὰ πέτασσαν* Α 480. Originally the sail was furled up on the yard, which was fixed on the mast and raised or lowered with it. *Cf.* Hom. *Hy.* vii. 32 *ἱστόν τε καὶ ἱστίον ἕλκετο νηός.* In the time of Hdt. the mast was stationary, and the yard was hoisted or lowered instead of the mast, so that his phrase is *ἀείραντες τὰ ἱστία.* The Homeric formulae, composed by poets familiar with the earlier practice, were afterwards used by

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ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον,

those familiar only with the second. — **ἱστία**: of a single sail. — **βοεῦσιν**: the *κάλους* of ε 260.

427 f. **ἔπρησεν**: *ἔμπρησεν* has been conjectured, to correspond with the *ἐν δ' ἄνεμος πρῆσεν* of Α 481. See on β 81. — **ἀμφί**: adv., *at both sides*, followed by locative dat. (*στείρῃ*).

428 f. = Α 482 f. — **πορφύρεον**: *foaming; cf. πορφύρω boil* or *bubble up*. The epith. prob. has no reference to any distinct dark color, but rather to the changing, glancing effect on the eye produced by water in commotion. This effect was afterwards noticed also in the color purple. The epith. is not applied to the sea as a body of water, but to separate waves; once, Π 391, of the sea near the shore, when mountain streams are dashing into it. — **νηὸς ἰούσης**: still dependent on *στείρῃ* (*cf.* γ 281), but approaching the freedom of the gen. abs. const. See § 3 *f*.

429. **κατὰ κῦμα**: *with the waves, i.e.* "before the wind." So *κατὰ ῥόον* ε 327, ξ 254 *with the current*.

430. **δησάμενοι ὅπλα**: *making fast the tackle;* as sailors now say "belaying all."

431. See on α 148.

433. The first hemistich occurs also Δ 96.

434. **ἠῶ**: *through the dawning; παννυχίη* then becomes equiv. to *πᾶσαν νύκτα*. — There is no break in thought between this book and the one which follows, but rather close paratactic connection. The division of *Il.* and *Od.* into books was an arbitrary one, for the convenience of book-makers and commentators, like that of the New Testament into chapters and verses. — **πεῖρε**: the continuous action denoted by the impf. comes to its close in the aors. *ἀνόρουσε, ἶξον* (γ 1, 5), *when the sun rose and they came, etc.* See § 3 *q*.

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ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,
ἷξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

Vs. 1–66. *The arrival of Telemachus and Athene at Pylus, and their hospitable reception.*

1. **λίμνην**: here of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning and into which he sinks at night, *ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο* Θ 485. *Cf. ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας | ἐξ ἀκαλαρρείταο* (*calmly flowing*) *βαθυρρόου Ὠκεανοῖο* τ 433 f. = Η 421 f.

2. The first hemistich occurs also Ε 504. For the second, *cf. μετ' ἀθανάτοισι φάεινε* μ 385. For another and briefer formula descriptive of sunrise, *cf. εὖτε γὰρ ἠέλιος φαέθων ὑπερέσχεθε γαίης* Λ 735. Usually it is the dawning of the day which the poet describes, as in β 1, ε 1, Β 48, Ω 695. — **πολύχαλκον**: this epith., like *χάλκεος* and *σιδήρεος*, shows that the firmament was conceived as a fixed metallic dome.

3 = μ 386. The second hemistich occurs also η 332, τ 593, Θ 486, Υ 226. — **θνητοῖσι βροτοῖσι**: *dying mortals*, adj. and adj. subst. (= *ἀνθρώποις*), as though *ἀθανάτοισι θεοῖσι* had preceded. So in η 210; *cf. ῥηίδιον δὲ θεοῖσι . . . | ἠμὲν κυδῆναι* (*glorify*) *θνητὸν βροτὸν ἠδὲ κακῶσαι* π 211 f. See on α 32.

4. **Πύλον**: in the *Od.*, this is the city in Messenia, opposite the island Sphacteria. Neleus, its founder, was a son of Poseidon (λ 235–257), and had been driven from the Thessalian Iolcus by his brother Pelias.

5. **ἷξον**: must be taken of their arrival off Pylus; the landing is described in 10 f. For the form, the so-called 'mixed aor.,' see § 30 *j*. — **τοὶ δέ**: the people implied in *Πύλον* and *πτολίεθρον*. So *οἱ δέ* in ω 415 of the *πτόλιν* in 413.

6. **παμμέλανας**: as offerings to the god of the deep dark sea. Of the same color were also the victims for the deities of the lower world. — **κυανοχαίτῃ**: *dark-haired;* the color of the element itself is transferred to the hair of its personified represen-

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ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
εἵατο καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς ἐΐσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν
τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι
πατρός, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·

tative. For *κύανος dark-blue glass*, see on η 87.

7. **ἕδραι**: *ranks* or *rows*, as in 31. Their number was the same as the cities in the realm (B 591 ff.). — **πεντηκόσιοι**: the large number is thought to be not unnatural in a public sacrifice to the ancestral god of the royal house (see on 4). It is the largest sacrifice described in Homer, a Messenian national ceremony.

8. **προὔχοντο**: *were presenting for sacrifice.* For the 'crasis,' see § 8. — **ἑκάστοθι**: *i.e.* at each ἕδρα.

9 f. **εὖτε**: *at the point when*, always in asyndeton. Its correlative is δέ (10) *then*, a good instance of parataxis. — **ἐπί**: *sc.* βωμοῖς, as in 179. *Cf.* 273, and see on β 80. — **μηρία**: see on 456.

10 f. **ἰθὺς κατάγοντο**: *put straight in*, viz. for the landing-place. The opposite of κατάγεσθαι is ἀνάγεσθαι *put out to sea*, as in A 478. — **ἱστία στεῖλαν ἀείραντες**: *took out and stowed away.* Here mast and sail are included in ἱστία, and ἀείραντες refers not to raising the sail to the yard, a usage not elsewhere found, but to lifting the mast with its sail out of the ἱστοπέδη, as it had been lifted into it β 425. — **τὴν δ' ὥρμισαν**: the fuller formula occurs δ 785 *etc.* They *made her fast* by anchor-stones thrown from the bows into the water, and by stern cables fastened to the shore.

12. *Cf.* β 416.

13. The first hemistich occurs besides, with masc. subj., nine times in the *Il.* For the second, see on α 44. The whole formula introduces a conversation, while 25 continues one.

14. **οὐ μέν σε χρή**: *thou surely hast no need.* See on α 124, 225. — The last dipody closes the verse also five times in the *Il.*, as B 380.

15. **καί**: *actually*, intensifying the relation between purpose and fulfilment. See on β 104, and *cf.* 44, δ 206. It is similarly intensive in τί καὶ χρὴ προσδοκᾶν *what* MUST *we expect*, Dem. iv. 46. — **ἐπέπλως**: 2d aor. without variable vowel (§ 35).

16. **πατρός**: 'prolepsis.' H. 878. — **ὅπου κύθε γαῖα**: "where he lies buried." *Cf.* Hector's prayer ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι Z 464. — **ἐπέσπεν**: syncopated 2d aor. from ἐφέπω.

17. *Cf.* β 301.

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εἴδομεν, ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἂρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε."
ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἷξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας,
ἔνθ' ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι

18. **εἴδομεν**: subjv. of *οἶδα*, *let us know*, not *ἴδωμεν* *let us see*. The asyndeton occurs in a causal relation, "for we would know."

19 f. *Cf.* 327 f. — **λίσσεσθαι**: as imv. — **αὐτός**: the reading of Aristarchus for the *αὐτόν* of the Mss. — **νημερτέα**: *the truth*, without concealment or softening (*cf.* 96 f., δ 348 ff.); while *ψεῦδος* is an untruth invented to deceive. — The last two words close the verse also ε 300 (*εἶπεν*), λ 96 (*εἴπω*). *Cf.* the more frequent *νημερτὲς ἐνισπεῖν* of 327 (eight times in Homer).

22. **προσπτύξομαι**: subjv. of deliberation, like *ἴω*. *Cf.* *πῶς τ' ἄρ' ἴω μετὰ μῶλον;* Achilles to Iris Σ 188.

23. **μύθοισι πεπείρημαι**: *have I tried myself with, i.e. am I practised in speeches.*

24. **αἰδώς**: *sc.* *ἐστί*. So we say it is *a shame*, for it is *shameful*. See on α 350.

26 f. **ἄλλα μέν, ἄλλα δέ**: *some things, others.*

28. **οὐ**: repetition of the same neg. in the middle of the sent. for very strong emphasis; "no indeed I do not." It is the only instance in Homer. Most like it are the *οὔτις* following the oath *οὐ μά* Α 88, and the *οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε* of θ 176 f. — **θεῶν ἀέκητι**: in this order also μ 290, Ο 720, *θεῶν δ' ἀέκητι* Μ 8, but *ἀέκητι θεῶν* α 79, δ 504, ζ 240, ω 444. The first order, with the exception of the present passage, always begins the second hemistich of the verse, the second order always closes the first hemistich. — **τραφέμεν**: *grew up*, 2d aor. inf. act. intr. — The second hemistich occurs also Η 199, Σ 436. See on δ 723.

29 f. = β 405 f.

31. **ἄγυριν**: *gathering* of any kind, of dead bodies Π 661, of ships Ω 141;

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δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.
οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον.
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἁλίῃσιν
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ.
δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·
"εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.

Aeolic for ἀγορή, which is the formal deliberative assembly of a people or an army.

33. **ἄλλα**: to be supplied also before κρέα. — **ἔπειρον**: sc. ὀβέλοις. *Cf.* 462.

34. For the very rare pause at the end of the third foot, dividing the verse into exactly equal parts, as also in λ 266, Ι 134, see § 40 *l*. The customary caesural pause may be indicated even here by modulation of the voice.

35. The first hemistich occurs also τ 415 (*cf.* δεξιῇ ἠσπάζοντο Κ 542). For the second, *cf.* κατὰ δ' ἑδριάασθαι ἄνωγεν following a masc. caesura, Λ 646 = 778.

36. **Πεισίστρατος**: from this youngest son of Nestor, the Athenian tyrant was named, and his family believed in their descent from Nestor. Hdt. v. 65.

39. The seat of honor was given to the visitors, between father and eldest son, on the right of the father. So to Odysseus, η 169 ff. — **Θρασυμήδεϊ**: he had been to Ilios with his father (Ι 81, Π 317 ff.), as well as the more famous Antilochus, whom Achilles loved next to Patroclus. — **πατέρῐ**: the case ending is of varying quantity (§ 18 *a*).

41. **δειδισκόμενος**: akin to δείκνυμι, dico, digitus. A gesture of welcome or of greeting was made in proffering the filled beaker. The first syllable is δε- after the fem. caesura, as in ο 150. *Cf.* καὶ δέπαϊ χρυσέῳ δειδίσχετο σ 121, υ 197, τοὶ δὲ χρυσέοις δεπάεσσιν | δειδέχατ' ἀλλήλους Δ 3 f. — The first hemistich occurs in the form χρυσέῳ ἐν δέπαϊ ς 149 = Ω 285; χρυσέῳ δέπαϊ begins the second hemistich Ψ 196 (*cf.* κ 316) after the fem. caesura.

42. The whole formula occurs also (in the nom.) ν 252, 371, ω 547. The first hemistich occurs besides six times in Hom., as nom. or acc., and the first four feet twice besides. The form Παλλὰς Ἀθήνη, however, is always a verse-close, as in 29.

43. The second hemistich occurs besides six times in the *Od.*, and twice in the *Il.*; in the gen. Τ 67, acc. Ο 8.

44. **τοῦ**: strongly emphatic; *it is*

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αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ᾗ θέμις ἐστίν,
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίη δ' ἐμοὶ αὐτῷ·
τοὔνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον."
ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκα οἷ προτέρῃ δῶκε χρύσειον ἄλεισον.
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι·
"κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν

this one's feast, etc. See on α 55.— **ἠντήσατε**: *ye have chanced upon*, of an opportune coincidence. See on α 25.

45. **ᾗ θέμις ἐστίν**: the rel. is attracted from the neut. into the gender of the pred. subst. **Θέμις** is *right* as sanctioned by usage (see on β 69). The same formula occurs nine times besides in Homer, four times at the beginning of the verse (as ξ 130), once after the first foot (γ 187), elsewhere as verse-close. For slight variations, *cf.* δ 691 (δίκη), ι 268, ω 286, Ι 134.

46. For metrical variations, *cf.* 51, 53, 63. The second hemistich occurs also Σ 545.

48. **εὔχεσθαι**: pres. of a customary act, *is wont to pray*.

49. **νεώτερος**: *sc.* σοῦ. — **ὁμηλικίη**: see on β 158.

51. *Cf.* ο 120 (ἀμφικύπελλον), θ 406 (ξίφος ἀργυρόηλον), Ψ 152 f. (κομὴν ἑτάροιο φίλοιο | θῆκεν). Two inferior Mss. have here ὁ δὲ δέξατο χαίρων, as in Α 446 = Ψ 624 = 797, ο 130 (εἰποῦσα). Of course the shorter formulaic element ἐν χερσὶ τιθέναι, is of more frequent occurrence. It inclines to show the sing. when a beaker is spoken of, or any object easily managed with one hand, but the pl. in the case of objects less compact.

52. **ἀνδρί**: dat. of cause. In Ψ 556 the cause is defined in a ὅτι-clause, and in β 249 f., by a causal partic. Here δικαίῳ serves this purpose — *since he knew what was proper* (δίκη = θέμις 45).

53. **οἷ**: accented for emphatic contrast. So σοί in 50.

54. **πολλά**: cognate acc. adv., *fervently* (§ 38 *b*). So in 264, 267.

55. The first four feet occur also ι 528.

56. **ἡμῖν**: const. with τελευτῆσαι, and that with μεγήρῃς. *Cf.* β 235 f. — **τάδε ἔργα**: explained by what follows. This second hemistich occurs also β 280.

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σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."
ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὣς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

59. **ἑκατόμβης**: const. with δίδου ἀμοιβήν, gen. of price or value, *recompense for the hecatomb.*

60. **ἔτι**: *further, i.e.* "thirdly," corresponding to πρώτιστα (57), ἔπειτα (58). — **πρήξαντα**: agrees with the principal subj. Τηλέμαχον. Its obj., the antec. of the rel. clause following, is omitted. G. 152; H. 996. *Cf.* ἁμαρτεῖν οὗ θ' ἕνεκ' αἰεὶ | ἐνθάδ' ὁμιλέομεν φ 155 f. The main idea lies in the partic., "may accomplish before going," as in ὄφρα λείψαντε κιοίτην ο 149. See § 3 *v*.

61. With the first hemistich, *cf.* the second in Β 138 (οὗ εἵνεκα following the fem. caesura). The second occurs again κ 332, and with other preps. κ 244 (ἐπί), ο 258, Α 300 (παρά), Τ 331 (ἐνί), β 430 (ἀνά).

62. ἔπειτα: see on α 106. — **αὐτὴ τελεύτα**: *she herself was bringing it to pass.* As a mortal, she offered the prayer; as a goddess, she answered the prayer herself, in opposition to the known designs of the god to whom she prayed.

63. **ἀμφικύπελλον**: *with handles on both sides, two handled*, only used with δέπας, which is the ἄλεισον of 50, 53. *Cf.* ἄμφωτον (ἄλεισον) χ 10. The one who presented the beaker could hold it by one handle, the receiver take it by the other. Noun and adj. close the verse as here twelve times in Homer, and begin the verse (preceded by καί) θ 89, υ 153 (pl.), χ 86.

64. **ὣς δ' αὔτως**: *and in this same way* (§ 24 *j*). The phrase occurs only thus in transition at the beginning of the verse, twelve times in Homer. For the second hemistich, see on β 2.

65 = 470, υ 279. — **κρέ' ὑπέρτερα**: *outer flesh*, in distinction from σπλάγχνα (40) viscera. — **ἐρύσαντο**: *sc.* from the spits. The formula is a condensation of Α 464 ff.

66. The second hemistich occurs also ν 26, υ 280, Ω 802.

Vs. 67–101. *Telemachus tells Nestor who he is and on what errand he has come.*

67 = α 150.

68. **τοῖς ἄρα**: a slight variation on τοῖσι δέ α 28. — **Γερήνιος**: from the Messenian city Γερηνός, where, acc. to later story, Nestor took refuge and was brought up after Heracles had laid Pylus waste. This second hemistich occurs twenty-one times in the *Il.*, and ten in the *Od.*: nine times in this book, and δ 161.

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"νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]·
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι, ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

69. **κάλλιον**: *more proper* than before the meal, or, as absolute comp., *quite proper.* So η 159. — The second hemistich, with its formulaic redundancy (see on β 9), occurs also 243, ξ 378, ο 362, π 465.

70. **οἵ τινές εἰσιν**: here, and in the following questions, no account is taken of 60 f. But the information given there was entirely indefinite, and the verses here are all set formulae. We need not therefore query, as many do, whether the prayer of Athene was a silent one, or had not been plainly heard by Nestor. — **ἐπεί**: in correlation with νῦν, the transition of meaning from temporal (*when*) to logical (*since*) is very plain.

71–74 = ι 252–255.

71. **πλεῖτε**: followed by the simple acc. only in this formula. Elsewhere we have ἐπὶ πόντον (α 183), and ἐνὶ πόντῳ (π 367).

72. **ἦ, ἦ**: two independent questions. See on α 175. — **κατὰ πρῆξιν**: *on business. Cf.* πρηκτῆρες, *factors, traders,* θ 162. The opposite is κατὰ ληίδα 106. — **μαψιδίως**: *at random.*

73. **ληιστῆρες**: piracy was not uncommon, and not so dishonorable as in later times. See on α 105, and *cf.* καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἵ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καί σφι Ζεὺς ληίδα δώῃ ξ 85f. — **τοί**: used relatively.

74. **ψυχὰς παρθέμενοι**: *at the risk of their lives,* describes the manner of φέροντες. *Cf.* β 237.

77 = α 135 (ἠδ' ἵνα).

78 = α 95. The verse is wanting here in many, including the best Mss. Homer does not elsewhere repeat the final particle. *Cf.* β 112, ι 518, μ 157, Α 411, *etc.*

79 = 202, Κ 87, 555, Λ 511, Ξ 42. For the first hemistich, *cf.* also 247. — **μέγα κῦδος Ἀχαιῶν**: *great pride of the Achaeans, i.e.* of whom they are proud. *Cf.* ἦ γὰρ καί σφι [*sc.* Τρωσί] μάλα μέγα κῦδος ἔησθα Χ 435, Hecuba of the slain Hector. The present formula is used of Odysseus μ 184, Ι 673, Κ 544.

80. For the parataxis of the two sents., *cf.* εἰρωτᾷς . . . αὐτάρ ε 97, ι 364. — The second hemistich occurs also ξ 99, Ι 262.

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ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·
πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασιν
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων·
οὐ γάρ τις δύναται σάφα εἰπέμεν, ὁππόθ' ὄλωλεν,
εἴ θ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα

81. **ὑπονηίου**: equiv. to ὑπὸ Νηίῳ α 186. *Cf.* ὑπὸ Πλάκῳ, ὑποπλακίῃ Z 396 f. A scholiast suggests: Νήϊον δὲ ὄνομα ὄρους πρὸς ὑποδοκὴν νεῶν εὔθετον (*suitable*).

82. **πρῆξις**: *cf.* πρῆξιν 72, πρήξαντα 60. — **ἰδίη**: pred.

83. **κλέος**: must be taken here as *tidings*. See on α 241. — **εὐρύ**: the adj. is found only here in attrib. relation to κλέος, elsewhere pred., as α 344, γ 204 *etc.*, τ 333, ψ 137. Even in the attrib. relation to κλέος here, there is inconsistency, as though the subst. had its usual meaning in the formula of *fame*. *Tidings* of Odysseus were not now *wide-spread*, but had to be searched out.

84. **ταλασίφρονος**: see on α 87.

85. The second hemistich occurs also Ξ 251 (-ξας); the last two words close the verse Δ 40. *Cf.* δ 176. — For the prominence here given to Odysseus, see on α 2.

86 f. **ἄλλους**: personal acc. after πευθόμεθα, anticipated ('prolepsis') from the rel. clause following, where the more special ἕκαστος takes its place. The rel. clause ἧχι . . . ὀλέθρῳ takes the place of such a pred. adj. as ζωόν in εἴ κεν ἐμὲ ζωὸν πεπύθοιτο Z 50.

88. **καὶ ὄλεθρον**: *even his death*, to say nothing of the sufferings preceding it. — **ἀπευθέα**: *cf.* 184, where it is used actively. Here it is passive, and there is a play upon πευθόμεθα above.

90 f. **εἴ τε, εἴ τε**: partitive exposition of the preceding question, *whether*, *or*. *Cf.* εἴ τ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης A 65. — The second hemistich occurs also χ 234, and five times in the *Il.*

91. **Ἀμφιτρίτης**: mentioned only in the *Od.* by Homer, and there more as a mere representative of the surging sea than as a personal deity like Poseidon. The name is always connected with κῦμα.

92–101 = δ 322–331.

92 = Σ 457. *Cf.* ι 266 f. — **ἱκάνομαι**: the mid. of this verb is always used before the bucolic diaeresis, since a dactyl was strongly preferred there. See § 39 *g*. — **αἴ κε**: see on α 94. The verse-close is frequent in

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κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· πέρι γάρ μιν ὀιζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"ὦ φίλ', ἐπεί μ' ἔμνησας ὀιζύος, ἣν ἐν ἐκείνῳ

both *Il.* and *Od.*, with different forms of *ἐθέλω*.

93. The first hemistich occurs also ξ 90.

94 f. The first hemistich occurs also ψ 6. — **ἄλλου**: gen. of source. — **πλαζομένου, μίν**: these are evidently meant to refer to the same person. The partic. is then in an objective relation to *μῦθον*, (*of him as*) *wandering*. — **πέρι**: *beyond others*, adv.; with the proleptic pred. adj. *ὀιζυρόν*, *to exceeding sorrow*.

96. **μ' αἰδόμενος**: *out of regard for my feelings*. — **μηδ' ἐλεαίρων**: *and not out of pity*. Strictly this neg., like the first, belongs with the imv. rather than with the partic.

97 = ρ 44 (ἀλλ' ἄγε). — **ὅπως ἤντησας ὀπωπῆς**: *as thou didst get sight* (either of his death, or of those who saw him die), "according to your actual personal experience," explaining *εὖ honestly*.

98 f. **εἴ ποτε . . . ἐξετέλεσσεν**: equiv. to an adjuration, "by all the aid my father gave you." It is resumed by the *τῶν . . . μνῆσαι* of 101, "by this, I say." *Cf.* per connubia nostra . . . | si bene quid de te merui . . . | . . . miserere domus labentis Verg. *Aen.* iv. 316 ff. — **ὑποστάς**: *according to his promise*. In *τὸν ὑποστὰς οὐκ ἐτέλεσσεν* Φ 457, it is *in spite of his promise*.

100 = δ 243, and, with the first person (*πάσχομεν ἄλγεα*), γ 220, ω 27. The first hemistich occurs also θ 220, ν 266, ω 31.

101. **τῶν**: the pl. takes up the collective *εἴ ποτέ τοί τι* of 98, as in the same formula δ 765, and the abridged form *τῶν μνῆσαι* Ο 375, Χ 84. — **ἐνίσπες**: the imv. is formed, like *θές*, *δός*, from *ἐνι-σπε-θι*. With one exception only (*ἔνισπε* δ 642), it stands thus at the end of the verse, where a full consonant close was desirable. *Cf.* 247, λ 492, *etc.* This form is to be distinguished from the ind. *ἔνισπες* in Ω 388. The phrase *μοὶ νημερτὲς ἐνίσπες* occurs also δ 314, 331, χ 166, Ξ 470.

Vs. 102–200. *Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.*

103 ff. **ἐπεί**: introduces a reason

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δήμῳ ἀνέτλημεν μένος ἄσχετοι υἷες Ἀχαιῶν,
ἠμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
ἠδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·
ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
ἔνθα δὲ Πάτροκλος θεόφιν μήστωρ ἀτάλαντος,
ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
Ἀντίλοχος, πέρι μὲν θείειν ταχὺς ἠδὲ μαχητής·
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα

for giving the following story, very much as a γάρ-clause following a voc. justifies a following exhortation (*cf.* κ 174 ff., where ἀλλά introduces the exhortation, as it does the apod. after ἐπεί in ξ 149 ff.). In α 231 f., γ 211 f., the apod. is in the form of a direct statement, which we should preface by 'then I will tell you,' or 'know then.' Here, the prot. is extended to such length by rel. clauses that the proper apod. to the ἐπεί is neglected. A virtual apod. may be found either at 108, 113, 118, or 120. — **ἐν ἐκείνῳ δήμῳ**: see on β 366.

104. **μένος ἄσχετοι**: see on β 85. — **υἷες Ἀχαιῶν**: a frequent verse-close, eight times in the *Od.*, thirty-two in the *Il.*

105 ff. **ἠμὲν ὅσα** κτλ., **ἠδ' ὅσα** κτλ.: explanatory of ὀϊζύος ἣν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate acc. with μαρνάμεθα. Instead of the latter, μαρνάμενοι would have given a closer parallelism to the preceding clause; "all our sufferings and all our combats." — **ἠεροειδέα**: see on β 263.

106. **ὅπῃ ἄρξειεν**: *wherever* Achilles *led*. For these expeditions of Achilles, *cf.* Α 163 ff., Ζ 414 ff., Ι 328 ff.

108. For the second hemistich, *cf.* κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι Λ 691. — **ὅσσοι ἄριστοι**: very like the idiom maximi quique = omnes magni. It closes the verse also ζ 257, θ 250, and four times in the *Il.*

109 ff. **ἔνθα, ἔνθα, ἔνθα**: 'anaphora,' in partitive illustration of 108.—**Αἴας**: in δ 499, 509, the name is shown by the context to mean the Locrian Aias. Here, the Telamonian is meant, as is generally the case when no epithet is used. His death by his own hand was described in the Ἰλιὰς Μικρά of Lesches (*cf.* λ 543–564); the death of Achilles, in the Αἰθίοπις of Arctinus. The death of Patroclus forms the subject of Π, that of Antilochus is alluded to in δ 188, and was also described in the Αἰθίοπις. The same quartette of heroes appears λ 467 ff., ω 15 ff., 76 ff.

110. The second hemistich occurs once more in the *Od.* (409), and Η 366, Ξ 318 (acc.), Ρ 477. *Cf.* Β 169.

112 = δ 202 (acc.), Π 186 (Εὔδωρον). — **πέρι**: strengthens both ταχύς and μαχητής.

113 ff. **ἐπὶ τοῖς**: *in addition to, besides these* evils. In οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο | ἔπλετο

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πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;
οὐδ' εἰ πεντάετές γε καὶ ἑξάετες παραμίμνων
ἐξερέοις, ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί,—
πρίν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοιο.
εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
ἔνθ' οὔ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης

η 216 f., the prep. is used to compare an object with others in the same row or line with it. — **τίς κεν ἐκεῖνα** *κτλ.*: poetical magnifying of the theme, as in Β 488 ff.

114. The second hemistich occurs five times besides in the *Od.*, and Ζ 123.

115. οὐδ' εἰ: elsewhere follows a neg. sent., here a question implying a neg. answer. — **πεντάετες, ἑξάετες**: it is thought that the analogy of such numerals as *ἑπτά, δέκα*, led to the use of ᾰ as connecting vowel in numerals generally. M. 130, 5. — **καί**: see on β 374 *fin.*

117. πρίν: *sooner*, implies some such formal conclusion to *οὐδ' εἰ . . . ἐξερέοις* as 'could I finish the story,' taken from the question in 113 f., and mentally supplied after *Ἀχαιοί*. — **ἀνιηθείς**: *wearied*, by the length of the story. *Cf.* α 133. — The second hemistich with *ἵκηαι* occurs δ 545, ε 168.

118. ἀμφιέποντες: *busy, busily*, a descriptive partic., rendering the action of the main verb more vivid, as in *στίχας ἵστασαν ἀμφιέποντες* Β 525. See on α 127.

119. μόγις: *with difficulty*, and so *at last*; of the decision in the mind of Zeus. *Cf. ἐσβάντες μόλις ποτὲ ἀντανήγοντο* Thuc. vii. 40, § 3. — **ἐτέλεσσε**: *sc. κακά* (*cf. ἦ τάχα τοι τελέω κακόν* σ 389). Zeus finally brought to pass the disasters which the Achaeans devised against their foes.

120. ὁμοιωθήμεναι: *sc. οἱ, i.e.* Odysseus. The same hemistich occurs also Α 187, without an acc. of specification like *μῆτιν* preceding.

121. ἐνίκα: *was superior, excelled.* So λ 512.

123. The second hemistich is a fixed formula of surprise at external appearance, occurring also δ 75 = 142 (*-ωσαν*), ζ 161, θ 384. The expression for surprise at something said, is seen in 227.

124. ἦ τοι γάρ: *yes in very truth*, adducing a fresh ground for his conviction. — **ἐοικότες**: *seemly, fitting*, as might be expected only of the son of so discreet a man as Odysseus. So *ἐοικότα* below. *Cf.* δ 204 ff., 239. The Mentes of α 208 ff. sees physical resemblance to the father. So Helen δ 141 ff. — **φαίης**: *sc.* the ideal second person, *thou, i.e.* anybody. So Γ 392, Δ 429, Ρ 366, in the same verse-close.

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ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι.
ἔνθ' ἦ τοι εἷως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν, ὅπως ὄχ' ἄριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.

125. **μυθήσασθαι**: for the tense, see on β 373.

126. **εἷως μέν**: see on β 148.

127. **ἀγορῇ, βουλῇ**: *assembly* of the soldiers, *council* of the chiefs. *Cf.* β 26, Β 51–53. — **δίχ' ἐβάζομεν**: *did we disagree.*

128 f. **ἕνα θυμὸν ἔχοντε**: occurs (in the pl.) also thrice in the *Il.* — **νόῳ, βουλῇ**: *judgment, counsel.* The dats. describe the manner of *φραζόμεθα.*

129. The second hemistich is a fixed formula after *βουλεύειν* and *φράζεσθαι, how the very best might be done.* It occurs also ι 420, ν 365 = ψ 117. *Cf. λεύσσει (sees, sc. ὁ γέρων) ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται* Γ 110.

130 = ν 316, λ 533 (ἀλλ' ὅτε δή). See on α 2.

131 = ν 317, where it is wholly in place. Here it anticipates improperly 141, 153 ff.

132. **καὶ τότε δή**: see on β 108. The conclusion naturally expected here after 126–129, viz. "then we lost sight of each other," is postponed till 162 ff., after the description of the general separation of all the Achaeans. — **Ζεὺς μήδετο**: as the supreme deity, carrying out the wishes of Athene (135, α 327). Such lapses in the sequence of personification are frequent.

133 = β 282 (ἀφραδέων).

134. **οἶτον**: here only with *ἐπισπεῖν*, instead of the common *πότμον* as in 16. *Cf.* α 350.

135. **μήνιος**: according to post-Homeric legend, Aias the Locrian violated Cassandra in the temple of Athene at Ilios, and was not punished by his companions. *Cf.* Verg. *Aen.* ii. 403 ff. — **ὀβριμοπάτρης**: see on α 101.

136. **ἔριν**: for this form of acc., see § 18*g*. — The second hemistich occurs also ω 546, Γ 321. For the thought of the verse in different idiom, *cf.* Α 8. — Here we have traces of a *νόστος Ἀχαιῶν*, beginning with a quarrel caused by Athene, just as the *Il.* begins with one caused by Apollo. Such a *νόστος*-poem Phemius sang α 326, 350. Some see the beginning of another *Iliad* than ours in the quarrel between Odysseus and Achilles θ 75 ff.

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τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιούς,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,
οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἑήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἑκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν
ἕστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ

138. The first hemistich occurs also B 214, E 759. The second occurs twelve times in Homer, nine times as in ι 161.—**εἰς**: for this prep. with expressions of 'time when,' see H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply after the δεῖπνον, as the parenthetical verse 139 states.

140. μῦθον μυθείσθην τοῦ εἵνεκα: *told the tale, i.e. explained, why.* For the omission of the usual adj. with the cognate acc., see on α 49. There seems to have been a parliamentary form of demanding the 'object of the meeting.' *Cf.* β 28 ff.

142. The second hemistich occurs besides six times in the *Od.* (four times as in δ 560), and thrice in the *Il.* Here, prep. and acc. follow the verbal idea in the subst. νόστου, which is rather that of voyaging in general than of returning home. So in ε 344 and in later poets. In νῶτα there is perhaps a perception of the arched or spherical surface of the sea.

143. *Cf.* A 24.—**ἑήνδανε**: from ἁνδάνω, irregular for ἑάνδανε (ἐϝάνδανε), which occurs in Hdt. See § 4 *h*.

144. The second hemistich occurs also δ 478 (ῥέξῃς).

145. τόν: dem., with reference to 135.—For the close of the verse, *cf.* τότε κεν χόλον ἐξακέσαιο Δ 36.

146 = Υ 466.—**ὅ**: = ὅτι, as in 166.—**ἔμελλεν**: *sc.* Ἀθήνη.

147. αἶψα: the emphasis on this word prevents any contradiction of στρεπτοὶ (*pliant*) δέ τε καὶ θεοὶ αὐτοί I 497.

148. *Cf.* A 304, Ψ 489.

149. ἀνόρουσαν: thereby breaking up the assembly themselves, instead of waiting for a leader to do it. *Cf.* β 257.—For the second hemistich, see on β 402.

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ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή.
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας,
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον,
σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις.

150. The first hemistich occurs also λ 633, and seven times in the *Il.*; the second in Σ 510, and, with *τρίχα*, θ 506. *Cf.* *τοῖσιν δὲ κακὴ φρεσὶν ἥνδανε βουλή* ξ 337.

151. ἀέσαμεν: *we passed, spent, i.e.* without sleep. *τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἀνεπνεύσαμεν* (Schol.), but *cf.* 490. The form is 1st aor. from stem ϝες with prothetic *α*, the whole being reduplicated in *ἰαύω* (*ἰ-αϝεσ-ω*). A contracted form *ἄσαμεν* occurs π 367, *ἄεσα* τ 342, *ἄεσαν* γ 490 = ο 188. — **χαλεπά**: *hostilities.*

152. πῆμα κακοῖο: *a woe of a calamity*, periphrasis for *πῆμα κακόν* ε 179. *Cf.* *δύης πῆμα* ξ 338.

153. οἱ μέν: *the one party of us, our party*, in appos. to the subj. of *ἕλκομεν*.

154. βαθυζώνους: *deep-girdled, i.e.* slim-waisted, from wearing the girdle tight, as from 'lacing' to-day. Archaic vases show that slim waists were fashionable in Homeric times, but for the classical period, we have no such evidence. Whether *ἐΰζωνος* and *καλλίζωνος* refer to beauty of figure or of girdle, is not clear. — The second hemistich occurs also I 594.

155. ἐρητύοντο μένοντες: *remained patiently*, as in Θ 345, Ο 367. See § 3 *v*.

156. After the first foot all is formulaic, and occurs entire ξ 497, Β 254, Κ 3 (acc.), Ξ 22. The second hemistich occurs, counting acc. and dat., thrice in the *Od.* and eleven times in the *Il.* The last dipody forms a very frequent verse-close, twelve times in the *Od.*, thirty-four in the *Il.*

157. ἡμίσεες: *i.e.* the *οἱ μέν* of 153. — **ἐλαύνομεν**: *sc.* *νῆας ἐρετμοῖς*, as shown by the following *αἱ δὲ κτλ.*

158. ἐστόρεσεν πόντον: so tumidumque . . . | sternitur aequor aquis Verg. *Aen.* v. 820 f.

159. The second hemistich is the first person pl. of that in 144, illustrating the metrical declension of phrases.

160. ἱέμενοι: causal, indicating the motive of the offering. *Cf.* *μετρήσαντες* 179, and see on α 134. The first hemistich occurs also Β 154 (-*νων*).

161. ὦρσεν ἔπι: *roused against, sent*

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οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,
αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο,
φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μήδετο δαίμων·
φεῦγε δὲ Τυδέος υἱὸς ἀρήιος, ὦρσε δ' ἑταίρους.
ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας,
ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,

upon us, see on β 80, and, for the accent, § 37 *c* and β. Here anastrophe takes place in spite of *κακήν*, to show that the *ἔπι* has no relation to *δεύτερον*, a fact made plainer by the bucolic diaeresis. *Cf.* 176. — **δεύτερον αὖτις**: with reference to 136. The phrase occurs also at the close of the verse ι 354, τ 65, χ 69, Α 513. Once *δεύτερον ὧδε* occurs Ψ 46. At the beginning of the verse, however, we find *δεύτερον αὖ*, five times in the *Il.*

162. **ἔβαν**: of sailing away, as in 131, ω 301. See on α 210.

163. The insertion of *ἄνακτα* into a formula occurring elsewhere after the first foot of the verse (χ 115, 281, Λ 482), gives a complete verse explaining the *οἱ μέν* above; *the party of Odysseus the crafty*. The idiom is much more naturally used in *ἐπειρήσανθ' οἱ ἄριστοι | ἀμφ' Αἴαντε δύω κτλ.* Ζ 435 ff. In Attic, the idiom is *οἱ περὶ κτλ.* — **δαΐφρονα**: see on α 48.

164. **ἐπί**: adv. with *φέροντες*, *bringing forward*, *proffering*, the whole elsewhere in hostile sense with *χεῖρα*, *Ἄρηα*, *κῆρα*, but here with *ἦρα* in friendly sense, as in π 375, σ 56, Α 572, 578, and once Ξ 132 without *ἐπί*. See § 14 *b*.

165. **ἀολλέσιν**: this adj. always stands in Homer before the bucolic diaeresis.

166 = μ 295 (*καὶ τότε δή*). — **φεῦγον**: from the disasters (*κακά*) which this fresh quarrel convinced him were threatened by some hostile deity. — **ὅ**: as in 146. — **δαίμων**: see on β 134, and *cf.* 158.

167. **ὦρσε**: *sc.* *φεύγειν*.

168. **ὀψὲ δὲ δή**: *and lo! at last*, a formula opening the verse six times in the *Od.*, and eight times in the *Il.* — Menelaus had quarrelled with Agamemnon (136 f.), then with Odysseus (161 ff.), and then had been abandoned by Nestor and Diomedes, in whose path he *at last* sets out. — The second hemistich occurs also Ρ 113.

169. **δολιχὸν πλόον**: from Lesbos across the sea to their homes, in contrast with the short trips from Troy to Tenedos and Lesbos. — **ὁρμαίνοντας**: *sc.* *ἡμᾶς*.

170 ff. **καθύπερθε**, **ὑπένερθε**: *above*, *below*, *i.e. to the westward* or *eastward*, as farther out on the 'high' sea, or nearer the low-lying coast.

171. **νήσου ἔπι**: "bearing down on," "by way of," and so in a very general sense *towards the island*. This

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ἢ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.
ᾐτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἧμιν
δεῖξε καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν
τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.
τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας ἐίσας
Τυδεΐδεω ἕταροι Διομήδεος ἱπποδάμοιο
ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη

is a very rare use of the prep. in Homer, ἀντὶ τοῦ παρὰ νῆσον Ψυρίαν (Schol.). Only three parallels are cited in Μ. 200, Γ 5, 293, Ε 700, with perhaps Η 195. Ebeling's lexicon adds Λ 546, Ψ 374. — This course would take them most directly across to Geraestus on Euboea (174, 177). — **Ψυρίης**: prob. an adj. used as subst. (*cf.* Σιδονίη ν 285, Ζ 291), for the name of the island called later Ψύρα, now Psara or Ipsara. — **αὐτήν**: Chios *itself*, the larger island, north-westward of which the smaller Ψυρίη lay. Taking a general course for Psyria, but keeping Chios quite close upon their left, would carry them between the two. — **ἐπ' ἀριστερά**: the neut. pl. adj. is treated as a subst. See on ε 277.

172. **Μίμαντα**: the range on the Erythraean peninsula, opposite Chios. This course would be longer, but more sheltered.

173. **θεόν**: a general expression, as we say "heaven." — **τέρας**: *i.e.* lightning, thunder, or a bird of omen.

174. **δεῖξε**: a mere variation on φῆναι, *showed* one and thereby *ordered* (ἠνώγει).

175. **τέμνειν**: this form of the Mss. is corrected by many to τάμνειν (Nauck ταμνέμεν), the Ionic form elsewhere found in Homer. — The second hemistich occurs also ι 489 = κ 129.

176. **ἐπί**: adv. with ὦρτο, *there came on to blow*. The intervening δέ prevents anastrophe. See on 161.

178. **ἐννύχιαι**: pred. adj. for adv. (§ 38 *a α*). — **κατάγοντο**: see on 10.

179. **ἐπί**: adv. with ἔθεμεν, *placed on* his altar, *i.e. offered*. *Cf.* 9. — **πέλαγος μετρήσαντες**: *cf.* a e q u o r . . . | m e t i t u r Verg. *Geo.* iv. 388 f. See on 160.

180. **τέτρατον ἦμαρ**: the first to Tenedos (159), the second to Lesbos (169), the third to Geraestus (177). — **ὅτε**: Nauck conjectures καί (§ 3 *n–q*).

181. The second hemistich occurs also seven times in the *Il.*

182. **ἵστασαν**: impf. for the doubtful ἕστασαν or ἔστασαν of most Mss. — **ἔχον**: *held on my course*, with and without νῆας. — **ἔσβη** (σβέννυμι): here of the wind, elsewhere of fire, as Ι 471 f. See on πρῆσαι β 81.

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οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὣς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα
κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν, οἵ τ' ἀπόλοντο.
ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν
πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,
οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·
πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα.
Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες,

183. **ἐπεὶ δὴ πρῶτα**: *when once*. *Cf.* δ 13, θ 553, Z 489, M 420. The prose corresponding is ἐπεὶ ἅπαξ, as in Xen. *An.* i. 9. 10, but neither this nor ἐπεὶ τάχιστα could be brought into the metre. — **προέηκεν ἀῆναι**: the inf. expresses purpose, as in κ 25. *Cf.* προέηκε πέτεσθαι β 147.

184. **ὣς**: *and so*. — **φίλε τέκνον**: see on β 363. — **ἀπευθής**: *without tidings*, see on 88. — **οὐδέ τι**: formulaic before the forms of οἶδα. *Cf.* β 283, δ 109, *etc.* The verb emphasizes knowledge from personal experience, as distinguished from current report (πεύθομαι 187).

185. **κείνων**: *i.e.* περὶ κείνων. The pron. refers to those who remained at or returned to Ilios, 162 ff.

186. The first hemistich (τοὶ ἐν for δ' ἐνί) occurs also π 284.

187. **πεύθομαι**: see on ἀλεῖς α 298. So ἀκούετε 193. — **ἣ θέμις ἐστί**: see on 45. — **δαήσεαι**: fut. pass., formed only twice in Homer. *Cf.* μιγήσεσθαι K 365. — **οὐδέ σε κεύσω**: *cf.* ἐξαύδα, μὴ κεῦθε νόῳ A 363.

188. **ἐγχεσι-μώρους**: *spear-fond.* The second part, seen also in ἰό-μωρος, ὑλακό-μωρος, is variously assigned to roots meaning 'shine,' 'rush,' and 'think.'

189. **Ἀχιλλῆος υἱός**: Neoptolemus, or Pyrrhus, who married Hermione, daughter of Menelaus and Helen (δ 5–9). It is post-Homeric tradition which makes him settle in Epirus with Andromache. — The second hemistich occurs also ο 2 (acc.), and the last dipody is a very frequent verse-close.

190. **Φιλοκτήτην**: *cf.* θ 219 f., B 716–725. His return from Lemnos to the Achaean camp is the subject of the *Philoctetes* of Sophocles. — **Ποιάντιον**: adj. as patronymic (§ 21 *k*). — The last dipody always closes the verse in Homer, nearly thirty times.

192. **ἀπηύρα**: prob. a mistake in transcription for ἀπεύρα (§ 4 ι) = ἀπέϝρα (§ 14 *j*), 2d aor. from a stem ϝρα, of the same form as ἀπέδρα. The partic. ἀπουράς is for ἀποϝράς.

193. **Ἀτρεΐδην**: anticipated obj. of the main verb, instead of subj. of ἦλθε ('prolepsis' H. 878). *Cf.* 86, δ 832. — **ἐόντες**: concessive.

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ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν·
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·
αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

194. The second hemistich occurs also κ 115, ω 96.

195. ἀλλ' ἦ τοι . . . μέν: *but really now . . . indeed*, as in 236, A 211.

196 f. ὡς ἀγαθόν: *sc.* ἐστί, *what a good thing it is!* — **καί**: *too*, marking a faint contrast between son and father. In 197 it emphasizes a special case illustrating and proving the general statement preceding.

197. κεῖνος: Orestes, the παῖς in the present case. — **ἐτίσατο**: contrast with ἀπέτισεν 195, *taking* with *giving vengeance*. It is used absolutely in 203. — **πατροφονῆα**: closes the verse also α 299.

198–200 = α 300–302.

Vs. 201–238. *Conversation about the suitors, the possibility of taking vengeance upon them, and the return of Odysseus.*

203. καὶ λίην: see on α 46. — **κεῖνος μέν**: reference as in 197.

204. εὐρύ: pred. to κλέος, 'far and wide.' See on 83. — **καὶ ἐσσομένοισι πυθέσθαι**: *for posterity also to hear of.* For the dependence of the inf., see G. 261, 2 N.; H. 952. The formula occurs also λ 76, φ 255, ω 433, B 119, X 305. *Cf.* ἀοίδιμοι ἐσσομένοισιν Z 358 of Helen and Paris, (τίμη) ἥ τε καὶ ἐσσομένοισι πέληται Γ 287.

205. αἲ γάρ: introducing a wish, u t i n a m. — **ἐμοί**: emphatic contrast to κεῖνος μέν 203. In 208 the negative is specially emphatic. — **τοσσήνδε**: the -δε is almost deictic in force, and denotes that the case referred to has just been mentioned. — **δύναμιν περιθεῖεν**: *envelop with power*, as with a buckler. Essentially the same metaphor is seen in μένος ἀμφιβαλόντες P 742, δύσεο ἀλκήν T 36, ἐπιειμένον ἀλκήν, ἀναιδείην ι 214, A 149, ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης *Ephes.* vi. 14.

207. ὑβρίζοντες κτλ.: the phrase also fills out a verse after ἀνέρες ρ 588, after ἥν οἶδ' υ 170, after ἡμέας Λ 695 (-ωντο).

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ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.
τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
ἢ ὅ γε μοῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί.
εἰ γάρ σ' ὣς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·

208. **ὄλβον**: *good fortune;* in the *Il.* always *wealth.*

209. **πατρὶ . . . ἐμοί**: an extension of the simple *μοί* of 208. *Cf.* 380 f., Γ 300 f. — **νῦν**: see on α 166. — **τετλάμεν**: *be submissive,* perf. inf. with pres. meaning (§ 26 *j* α, β). — **ἔμπης**: *i.e.* in spite of my desire for vengeance. With this last hemistich, *cf.* *σὲ δὲ χρὴ τετλάμεν ἔμπης* ζ 190.

211. **ἐπεί**: see on 103. — **ταῦτά με**: the double acc. with *ἀναμιμνήσκω* occurs only here. *Cf.* 101. — **καὶ ἔειπες**: *and speakest* of them, equiv. to *εἰπών* *by speaking* of them, "by what thou sayest." The second verb is explanatory of the first. See on 392.

213. **ἐν . . . σέθεν**: occurs also in π 94. The last two words of the verse are formulaic in the 3d pers. pl. indic. π 134, ρ 499, φ 375.

214 f. = π 95 f., addressed to Telemachus by Odysseus himself, still disguised. — **θεοῦ ὀμφῇ**: *i.e.* by the mouth of a prophet interpreting an omen. *Cf.* *πανομφαίῳ Ζηνί* Θ 250.

216. **τίς . . . εἴ κε**: see on β 332 — **σφί**: equiv. to a gen. with *βίας* (§ 3 *g*). — The second hemistich occurs also in the 2d pers. sing. λ 118, π 255.

217. **ὅ γε**: see on α 4. — **Ἀχαιοί**: *i.e.* his warrior companions.

218. **εἰ γάρ**: introducing a wish. In 223 the wish has passed into the form of a condition. — **φιλέειν**: *show love* for one, *favor* by direct assistance. *Cf.* *παρίστατο* 222.

220. See on 100.

221. *Cf.* *οὐ γάρ πω τοίους ἴδον ἀνέρας* Α 262.

223. **φιλέειν κήδοιτό τε**: Achilles unites the words also in *τὴν αὐτοῦ φιλέει καὶ κήδεται* Ι 342.

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τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.
ἀλλ' ἦ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ

224. **τῷ**: *in that case,* resuming the preceding condition. — **τὶς**: *many a one.* — **καί**: *actually,* with ἐκλελάθοιτο. Nestor means that with Athene's aid even Telemachus himself might punish the suitors.

226. **οὔ πω**: *by no means; πώ* in Homer is not always temporal as in 221 (*not yet*). *Cf.* Γ 306, Μ 270, and see § 12 *o*. — **τελέεσθαι ὀίω**: closes the verse also α 201 = ο 173, χ 215, Α 204.

227 f. *Cf.* ἀλλὰ λίην μέγα εἶπες, ἄγη μ' ἔχει· οὐδέ κεν εἴη π 243. — **ἄγη μ' ἔχει**: see on 123. The phrase occurs also Φ 221. — **οὐκ ἂν . . . γένοιτο**: the neg. affects both partic. and main verb, which contain closely related ideas; *not for me surely can there be hope that such things come to pass, can such hopes be fulfilled* (§ 3 *v*). — **τά**: *cf.* 216 f., 223 f.

230. **ποῖον . . . ὀδόντων**: see on α 64.

231. The first hemistich occurs also Κ 556. — **σαώσαι**: *could bring home safe,* simple potential opt. without ἄν, as in 319. See H. 872 e.

232 ff. The second hemistich occurs also β 343. *Cf.* α 4. Here the partic. really contains the main feature of the contrast to the ἀπολέσθαι (234), and the ἐλθέμεναι is the parallel to ἐλθών, but the suffering precedes the return in the case of Odysseus, while in that of Agamemnon it follows. Hence the preliminary partics. We may translate: *to suffer . . . before coming home . . . rather than after coming home to perish* (§ 3 *v*). A desire to use the formulaic verse (233 = ε 220, θ 466) doubtless warped the construction. — **ἐλθών**: of course without the ἄλγεα on the way.

235. The caesura of the verse makes it better to join ὑπ' Αἰγίσθοιο, repeat ὑπό with ἀλόχοιο, and make δόλῳ adv. with ὤλετο. For the 'parechesis' of the verse, see § 2 *a*.

236. **ὁμοίιον**: *impartial,* an epith. also of γῆρας, νεῖκος, and πόλεμος, which are no respecters of persons.

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καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μέντωρ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν·
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;

It is not apt with the last two, and the Attic *ὁμοῖος* has no such meaning. Nauck suggests *ὀλοίιον baleful*.

237. **καί**: *even*, following a neg. as in α 19. *Cf.* *πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον* (*even though desirous*) *πολεμίζειν* Ν 787.

238 = β 100.

Vs. 239–328. *Nestor tells Telemachus, in response to his enquiry, the circumstances of Agamemnon's death.*

240. **μηκέτι ταῦτα λεγώμεθα**: formula for changing the subject or closing the conversation. It occurs also ν 296, Ν 292 = Υ 244. — **κηδόμενοί περ**: *however much concerned about them.* The phrase closes the verse also Σ 273, Χ 416, and, in the sing., thrice in the *Od.* (as η 215), and four times in the *Il.*, always of grief or vexation except in this passage.

241. **ἐτήτυμος**: *real, i.e.* capable of being realized. *Cf.* *οὐκέτι νόστιμός ἐστιν* τ 85.

242. For the second hemistich, see on β 283.

243. **ἔπος**: *matter, question.* 'The words *ἔργον, ἔπος, μῦθος*, with pronouns, are used nearly as the neuter of the same pronouns.' M. 136, 3.

244. **περίοιδε**: with *ἄλλων*, = *περὶ ἄλλων οἶδε*. *Cf.* *ὡς περὶ κέρδεα πολλὰ καταθνητῶν ἀνθρώπων | οἶδ' Ὀδυσεύς* τ 285 f. — **φρόνιν**: *knowledge*, as in δ 258, the only other passage where it occurs. The sense is, Nestor is the justest and wisest of men.

245. **τρίς**: with the inf., equiv. to *τρία γένεα*. — **ἀνάξασθαι**: *has been chieftain*, the mid. only here. — **γένεα**: *through generations*, the whole a variation on *μετὰ δὲ τριτάτοισιν ἄνασσεν* Α 252.

246. **ὥς τε**: *like*, as in α 227. *Cf.* δ 45 = η 84. *ὥστε* = ita ut, is not Homeric.

247. **σὺ . . . ἐνίσπες**: parenthetical, in closest connection with 243. *Cf.* 19 f., and for the imv., see on 101.

248. **πῶς**: "how came it about that," "how was it possible that." The story of Nestor which follows here says nothing of the manner of Agamemnon's death. Menelaus describes it fully δ 514–537 (*cf.* λ 397–426). For a similar use of *πῶς*, *cf.*

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που̂ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἦ οὐκ Ἄργεος ἦεν Ἀχαιικου̂, ἀλλά πῃ ἄλλῃ
πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνεν;"
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς περ ἐτύχθη·
εἰ ζωόν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαι̂αν ἔχευαν,

κ 64 with the answer in 68 f.—The last five feet occur ten times in the *Il.*

249 f. These two questions expand specifically the general question preceding. In the story of Nestor which follows here, only the first one is answered. — **αὐτῷ**: Agamemnon *himself*, contrasted with Menelaus (§ 24 *g*).

250. For the first hemistich, *cf.* 198. — **ἐπεί**: gives a reason for assuming in the previous question that treachery must have been used. See on α 209.

251. **Ἄργεος**: *anywhere in Argos*, the gen., as in *οὔτε Πύλου ἱερη̂ς οὔτ' Ἄργεος οὔτε Μυκήνης* φ 108, expressing a vaguer local relation than the dat. *Cf.* δ 174, *τῷ νυ̂ν σοὶ μὲν ἐγὼ ξει̂νος φίλος Ἄργεϊ μέσσῳ | εἰμί* Z 224 f., and see M. 149. — **Ἀχαιικου̂**: distinguishes Peloponnesian from Thessalian (Πελασγικόν) Argos.

252. **ὁ δέ**: *and* (*so*) *he, so that he* (§ 3 *q*). The prons. to be supplied as subjs. of *ἦεν* and *πλάζετο* refer to Menelaus, as the parallel question in 249 indicates. The contrast in *ὁ δέ* suggests the *Αἴγισθος* of 250. The obj. of *κατέπεφνεν* is suggested by 248 (§ 1 *b*).

255. **καὐτός**: = *καὶ αὐτός*, a rare crasis (§ 8), found also ζ 282, Z 260, N 734. — **ὥς περ ἐτύχθη**: *just as they happened.* Telemachus is right in his conjecture that Aegisthus was emboldened by the absence of Menelaus to slay Agamemnon.

256. **εἰ ἔτετμεν**: the only case in Homer where *εἰ* is used alone, instead of the usual form of *ὤφελον* with a past tense of the inf., to express a wish that cannot be realized. *εἰ γάρ* may be so used δ 732, ω 284, Θ 366. *Cf.* γ 218, 223 f. — **ζωόν γε**: to say nothing of coming upon him before the murder of Agamemnon. Nestor wishes that Menelaus might have anticipated Orestes.

257. With the first part of the verse, *cf.* that of 268.

258 f. The second hemistich is found also Ψ 256. — **τῷ κέ οἱ**: see on α 239. Here, however, the *κέ* modifies the verbs of both clauses in the sent., and is not repeated with *κατέδαψαν*. So in *τῷ κε σφέων γούνατ' ἔλυσα | . . . σὺ δὲ φρένας ἔνδον ἰάνθης* ω 381 f. — **ἔχευαν**: *sc.* the Achaeans. — The immediate result is merely alluded to in *θανόντι*, in order to dwell upon the refusal of burial, the most hateful

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ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς ἄστεος, οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἥμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

feature in the revenge Menelaus would have taken.

259. **κύνες τε καὶ οἰωνοί**: the phrase follows ἀλλά at the beginning of X 354. Elsewhere *κύνες ἠδ' οἰωνοί* occurs as verse-close, X 335, and, in the acc., four times in the *Il.*, as B 393. *Cf.* A 4 f., *κύνες καὶ γῦπες* Σ 271, X 42.

260. The first hemistich occurs also H 265 = Φ 404. — **ἄστεος**: Mycenae (305).

261. **Ἀχαιιάδων**: *i.e.* professional mourning-women, as in Ω 720 ff. For the patronymic form, see § 21 *d.* — **μέγα**: in an unfavorable sense, *rash, outrageous,* as in *τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον* λ 474, μ 373.

262 f. **γάρ**: the explanation of *μάλα μέγα* which this introduces, comes in the second member of the co-ordinate *ἡμεῖς μὲν . . . ὁ δέ,* the first being preliminary to this, as if a participial clause, "while we," *etc.* — **κεῖθι**: before Ilios.

263. **ἥμεθα**: in military metaphor. So in English 'we lay.' — **μυχῷ Ἄργεος**: *i.e.* at the head of the Argolic gulf. In Z 152 the phrase is used of Corinth, at the head of the Corinthian gulf.

264. **πολλά**: *greatly.* See on 54.

265. **τὸ πρὶν μέν**: *at the first,* designates a period brought to a close by *ὅτε δή κτλ.* 269. See on β 148. *Cf. μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπότ' ἂν δὴ κτλ.* Φ 340 f.

266. **δῖα**: *noble,* of lofty birth. So *δῖον Ἀλέξανδρον* Γ 352, *δῖ' Ἄντεια* Z 160, and in the formula *δῖα γυναικῶν. Cf. διογενής, διοτρεφής.* — **φρεσὶ . . . ἀγαθῇσιν**: *for she had good sense.* The hemistich occurs also ξ 421, π 398. *Cf. ὡς ἀγαθαὶ φρένες ἦσαν ἀμύμονι Πηνελοπείῃ* ω 194, *φρεσὶ μαίνεται οὐκ ἀγαθῇσιν* Θ 360. See also on β 117.

267. **ἀοιδὸς ἀνήρ**: attrib. appos. H. 625 a. So often with *γυνή.*

268. *Cf.* 257. — **εἴρυσθαι**: pres. inf. without connecting vowel, from a stem ϝερυ, = *ἔρυσθαι* ε 484 (§ 14 *k*). So ψ 82, 151. Nauck conjectures *ῥύεσθαι.* — With this precaution of Agamemnon, *cf.* β 225 ff.

269. **μιν**: Clytaemnestra, as is required by the close temporal relation of the sent. to 265. — **μοῖρα θεῶν**: the folly of Helen and Alexander is attributed by Helen to a *κακὸς μόρος* laid upon them by Zeus (Z 357). — **δαμῆναι**: *so that she was subdued, sc.*

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δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ.
ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν

φιλότητι, as in ὕπνῳ καὶ φιλότητι δαμείς Ξ 353.

271. The second hemistich occurs also Ρ 151, and ε 473 (γένωμαι), Ε 488 (γένησθε).

272. **ἐθέλων ἐθέλουσαν**: *consenting to his wishes, with desire on his part and on hers*, a favorite 'paronomasia,' juxtaposition of different forms of the same or related words. *Cf.* παρ' οὐκ ἐθέλων ἐθελούσῃ ε 155, ἑκὼν ἀέκοντα Η 197. For paronomasia of substs., *cf.* α 313, β 321, ι 47, Α 255, *etc.* Repetition of the same form of the same word, so common in the tragic poets (especially Euripides), and in the later epic poets, is not found in Homer. This verse shows also 'parechesis' (§ 2 *a*) in ὅνδε δόμονδε, for which see on α 83. — The home of Aegisthus was in Argolis, so near Mycenae that Agamemnon is entertained there on his return from Ilios, just after he lands, and before he can go to Mycenae. See on δ 517 ff.

273. **ἔκηε**: prob. for ἐ-καϝ-ε (§§ 30 *i*, 14 *k*).

274. **ἀγάλματα**: *splendid gifts* of any sort, here defined by ὑφάσματα (*cf.* Ζ 302 ff.) and χρυσόν. After Homer the word has the more restricted meaning of *statue* or *sculpture* in honor of deity. — **ἀνῆψεν**: on altars or the trees about them. There is no certain mention of a Greek temple in Homer.

275. **ἐκτελέσας**: see on 160. — **μέγα ἔργον**: *a difficult task, i.e.* the seduction of Clytaemnestra. *Cf.* 261.

276. Here begins the real answer to the first question in 249. — **ἰόντες**: *on our way home.* For the details, *cf.* 141 ff.

277. **φίλα εἰδότες**: *kindly disposed,* see on β 16. This general friendliness was only temporarily disturbed by the quarrel implied in 161, 165, 168.

278. **ἱρόν**: because consecrated to Poseidon or Athene.

280 = ε 124, λ 173, 199, ο 411, Ω 759, of a sudden, painless death, sent upon men by Apollo, upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease. A shorter form of the formula is seen in η 64, λ 324, Ζ 428 (contrast 205), *etc.*

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πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπέρχοιεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ
ἷξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦεν,
κύματά τε τροφέοντο πελώρια ἶσα ὄρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἧχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη

281. **θεούσης νηός**: see on β 428.

282. For the significant names, *cf.* β 386.

283. **κυβερνῆσαι**: used as an acc. of specification (§ 3 *e*). — **σπέρχοιεν**: intr., as in ε 304, Ν 334. The opt. expresses 'indef. frequency,' as often in a rel. clause, but only once in an independent cond. (§ 3 *c γ*).

284. **ὁ μέν**: Menelaus; the *μέν*, together with *καὶ κεῖνος* of 286, are all we have to indicate that Nestor continued his voyage, leaving Menelaus behind. — **κατέσχετο**: mid., *halted.* — For the second hemistich, see on α 309.

285. For the second hemistich, see on α 291.

286. The first hemistich occurs also Ζ 200. For the second, see on α 183.

287. The first hemistich occurs also δ 513, Β 454 = Λ 14, and, in the sing., thrice in the *Od.* — **Μαλειάων**: the sing. in ι 80 (§ 19 *j*) is a metrical variation. Malea was the Cape Horn of ancient navigation. See on δ 514.

288. **ἷξε θέων**: *came on his run,* usually of the ship (281) rather than the sailor. The literal use is seen in *ἷξε θέων Πάτροκλος* Λ 807. — **στυγερὴν . . . ἐφράσατο**: occurs also ξ 235 f. For the last dipody, see on β 146.

289. **ἐπί**: *forth* over the sea, adv. with *χεῦεν.* *Cf. κὰδ δ' ἄρα οἱ κεφαλῆς χεῦ' ἀυτμένα δῖος Ὀδυσσεύς* Ψ 765.

290. **πελώρια** *κτλ.*: proleptic pred. after *τροφέοντο, were rolling into monsters, mountain-high.* For the number of the verb, see § 3 *j*, and *cf. ἔαξαν* 298.

291. The first hemistich occurs also Φ 3, followed by *τοὺς μέν,* referring to the Trojans flying before Achilles. Here *sc. τὰς νέας.* — **ἐπέλασσεν**: *sc. Ζεύς.*

292. The second hemistich occurs also Η 135, where *Ἰάρδανος* denotes a river of Elis.

293. **ἔστι δέ τις**: an epic formula for introducing local description. *Cf.* δ 354, 844, and Vergil's est locus, est procul. — **αἰπεῖά τε εἰς ἅλα**: *steep jutting into the sea,* with hiatus

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ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέι πόντῳ·
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά.
ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης,
κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.

at the bucolic diaeresis, though the words belong closely together.

294. **Γόρτυνος**: a town in southwestern Crete, near which very ancient stone tables of laws were discovered in 1884. It has the epith. *τειχιόεις* in Β 646.

295. **σκαιὸν ῥίον**: *a westerly headland.*

296. **ἐς Φαιστόν**: *as far as*, or *towards* Phaestus, a city between Gortys and the sea to the west, some two or three miles from the shore. *Cf.* *Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας* Β 648. The sea dashed its spray inland, but its billows were stayed by the rocky headland.—**μικρός**: with concessive force, *low as it is.*—**λίθος**: as the text stands, this must be the same as *ῥίον* and *λισσὴ . . . πέτρη* above.

297. **αἱ μέν**: takes up anew the *τὰς μέν* of 291.—**ἔνθα**: *i.e.* around the western end of the island, and along the coast as far as the territory of Gortys.—**σπουδῇ**: *scarcely.*

298. **ἔαξαν**: from *ἄγνυμι* (§ 14).

299. **ἀτὰρ τὰς πέντε**: *but the* (other) *five*, contrasted with *τὰς μέν* 291 = *αἱ μέν* 297.—**νέας κυανοπρωρείους**: a metrical acc., corresponding to the frequent gen. *νηὸς κυανοπρῴροιο*, occurring only here. Analogous adj. formations in Hom. are *εὐρυόδεια* (κ 149), *εὐπατέρεια* Ζ 292.

300 = η 277 (*ὑμετέρῃ*), ο 482 (*τοὺς δ' Ἰθάκῃ*).—**Αἰγύπτῳ**: see on δ 351.—**ὕδωρ**: *i.e. ῥόος.*

301. With the second hemistich, *cf.* that of δ 90.

302. For the second hemistich, *cf.* α 183.

303. **ταῦτα λυγρά**: including now the murder of Agamemnon. See on 248 ff.

304 f. **πολυχρύσοιο Μυκήνης**: closes the verse also Η 180. Along with the Boeotian Orchomenus, Mycenae was one of the richest cities of heroic times, as the excavations on its site by Schliemann have fully proved. And yet in historical times its ruins did not speak to the Greeks of very great power in the past. *Cf.* Thuc. i. 10, § 1. For the sing., see on 287.—**δέδμητο**: *was in subjection*, plupf. ex-

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τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν
μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο·
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν
κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,

pressing a resultant state, and so parallel to the impf. *ἤνασσε*.

306. τῷ δέ οἱ ὀγδοάτῳ: *sc.* *ἔτει* from *ἑπτάετες* above, *but in that eighth year, but then, in the eighth year.* This use of the dem. art is formulaic, as in δ 704, *τὼ δέ οἱ ὤμω those shoulders of his* Β 217, *etc.*, helping to contrast its noun with something preceding. M. 259, 1. — **κακόν**: *as an evil, i.e. to his destruction,* pred. nom., as after forms of *γίγνομαι*.

307. Ἀθηνάων: later poets, like Sophocles, represent that Orestes was reared in Phocis. — With the second hemistich, *cf.* that of 197 and α 299.

308 = 198, α 300.

309. δαίνυ τάφον: *was giving a funeral feast,* simple cognate acc. as in 140. *Cf. αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυ* Ψ 29, of the feast given by Achilles in honor of Patroclus.

310. μητρός: only here in Homer is it even intimated that Clytaemnestra also fell by the hand of her son. So it does not appear in Homer that Eriphyle was slain by her son (λ 326 f., ο 247 f.). — **ἀνάλκιδος**: as a treacherous murderer. And yet he is *ἀμύμων* α 29.

311. The second hemistich occurs twelve times in the *Il.*, and eight in the *Od.* In the latter it is not so appropriate as in the former, where the voice served instead of the later trumpet to give signals in battle.

312. ὅσα . . . ἄειραν: *as much as his ships bore as freight, i.e.* as much as they could carry.

313 ff. Transition and advice are very abrupt and unexpected here. For the two parts of the first verse, *cf.* 199 = α 301, and ο 10. Vs. 314–316 = ο 11–13.

315 f. μὴ φάγωσιν, ἔλθῃς: prohibitory, not final sents. G. 254; H. 874.

317. ἀλλὰ μέν: *but still.* Nestor hopes Telemachus will not become such a roamer as Menelaus, but yet commends to him one more journey. — **ἐς**: for the more usual *πρός* or *ὡς* with acc. of proper name.

318. νέον ἄλλοθεν: *lately, from abroad,* although Menelaus returned

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ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἐλθέμεν, ὅν τινὰ πρῶτον ἀποσφήλωσιν ἄελλαι
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν·
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν.
τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·
"ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,

two years before. The phrase is used of one just returned in π 26.

319. **ἐκ τῶν ἀνθρώπων** *κτλ.*: explains *ἄλλοθεν*. — **ὅθεν**: = *ἐξ ὧν*. — **ἔλποιτο**: the opt. as in 231. Its subj. is indef., *one*, taken up by the following *ὅντινα*.

320. **ἐλθέμεν**: for the tense, see on β 280, 373. — **πρῶτον ἀποσφήλωσιν**: *once drive from his course.* See on 183.

321. **τοῖον**: see on α 209. — **ὅθεν τέ περ**: the *τέ* is a relic of the time when there were no rel. words (§ 3 *n*, *o*), and the *πέρ* simply intensifies the *ὅθεν*, as it does *ὡς* in *ὥσπερ*. The simple *ὅθεν τε* occurs δ 358. For another view of *τέ* see on α 50. — The thought is naïve. "The great birds of passage could not fly the distance in a year."

322. **οἰχνεῦσιν**: frequentative of *οἴχομαι*, as *φορέω* of *φέρω*.

323. For the parts of the verse, *cf.* Λ 611, A 179.

324. **εἰ δ' ἐθέλεις**: differs from *εἰ δ' ἄγε* in always introducing a second alternative. M. 321. — **πεζός**: *by land*, pred. after *ἰέναι* supplied from *ἴθι* above. — **πάρα**: for *πάρεισιν* (§ 37 *c*).

325. With the verse-close, *cf.* that of 376.

326. The first hemistich occurs δ 313 and ν 440 at the opening of the verse, and δ 702 = ε 20 at the close. The second hemistich occurs also Δ 210 (*cf.* δ 564).

327 f. = 19 f. (*νημερτέα εἴπῃ*).

Vs. **329–370.** *After a final libation, Nestor invites the strangers to spend the night in his palace. Athene accepts for Telemachus, but declines for herself.*

329 = ε 225. With *ἦμος δ'* in the first place, the formula occurs ι 168, 558, κ 185, τ 426, A 475.

330. See on β 157.

331. The last four feet occur also θ 496 (-*ξῃς*).

332. **ἄγε**: as an interjection, followed by the pl. — **τάμνετε γλώσσας**: the cutting up and burning (341) of the tongues as the choicest portion

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ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι."
ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·

of the slain victims, is mentioned in later times as a custom of the Athenians. Here, in connection with the libation at the close of the sacrifice, it closed the religious services of the day, but only here in Homer is it mentioned.

333. The second hemistich occurs also in Β 49, Ζ 259, Ν 818. *Cf.* 346.

334. τοῖο γὰρ ὥρη: *cf.* *ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου* λ 379. Instead of the gen., we have an inf. construed with *ὥρη* in *οὐδέ πω ὥρη | εὕδειν* λ 373 f.

337. ἦ ῥα: see on β 321.—The last three feet (with masc. partic.) occur also Κ 47, Π 76, and, with sing. verb, δ 505.

338 f. = α 146, 148. See on α 144–150.

340 = φ 272, Α 471, Ι 176, η 183 (sing.). The first hemistich occurs also ν 54 = σ 425, the second, in imv. form, σ 418 = φ 263.—**νώμησαν**: *sc.* *ποτόν*. *νωμάω* serves as frequentative of *νέμω*. The *κοῦροι* who served as butlers (*οἰνοχόοι*), dipped (*ἀφύσσω*) the wine with the pitcher (*πρόχοος*) from the mixing-bowl (*κρητήρ*), and with this, passing round from left to right of the company (*ἐπιδέξια*), poured wine into the beakers of the guests. *Cf.* ι 9 f., Α 597 f.—**ἐπαρξάμενοι δεπάεσσιν**: *having begun the religious rites therefor* (*ἐπί*) *with the beakers, i.e.* after having first put wine for the libation into the beakers. *Cf.* *ἀλλ' ἄγετ', οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακείομεν* σ 418 f. The phrase is technical and ritualistic. The prep. with *ἄρχομαι* in this sense varies, as in 445 (*κατά*), 446 (*ἀπό*), but seems to be specially significant always. *Cf.* *σκυτάλην λαβών μου κατήρξατο* Luc. *Somn.* 3.

342 = 395, η 184, 228, σ 427, φ 273 (*οἱ δ' ἐπεί*), Ι 177.

344. ἱέσθην νέεσθαι: *were setting out to go*, a variation on the frequent formula *βῆ δὲ θέειν*.

345. For the second hemistich, see on β 39.

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"Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγώ γε
ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώμαθ' ἵκηται."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.

346. **ἀθάνατοι**: for the quantity of the first syllable, see § 41 *g*. This second hemistich occurs also ξ 53, 119, σ 112, φ 365, and twice in the *Il.*

347. **ὡς**: *namely that*. The verse explains *τό γε* above, like the inf. clause α 377. The opt. is on the principle of indir. disc. ("as ye purposed"). — **θοὴν ἐπὶ νῆα**: an equiv., after the fem. caesura, for *κοίλην ἐπὶ νῆα* of 344, found also κ 244.

348. **ἢ παρά**: the particle intensifies the supposition (*as if forsooth*); the prep. is construed with *τεῦ*. — **ἀνείμονος**: *εἷμα* in the compound here has a special collective meaning shown by the following explanatory verses. — **πενιχροῦ**: only here in Homer, and *πενίη* only ξ 157.

349. **ᾧ οὔ τι**: *sc.* *εἰσίν*. — **χλαῖναι, ῥήγεα**: see on δ 297 ff.

350. **αὐτῷ . . . ἐνεύδειν**: *for his own sleeping therein*, the inf. as in α 138.

351. **πάρα μέν**: = *πάρεισι μήν*.

352. **τοῦδ' ἀνδρός**: a lively representation of Odysseus as actually present before the eyes of his friend. — For the second hemistich, see on β 2.

353. **ἐπ' ἰκριόφιν**: strictly, *on the ribs* (*cf.* ε 163), *i.e.* on one of the fore and aft decks stretched across between the ribs. Here Odysseus slept on his voyage home from Phaeacia (ν 74). When the ship was beached, however, the crew usually slept on the shore beside her (*cf.* 365). For the case-ending *-φιν*, see § 15. Thuc. speaks of the Homeric ships as not *κατάφρακτα* (*full decked*) i. 10, § 4.

354. **ἔπειτα**: *thereafter*, *i.e.* when I am no longer alive. The force of *ὄφρ' ἄν* continues into this clause.

355. **ὅς τίς κε**: like *ὅς κε* used distributively after a pl. antec. So Γ 279. This second hemistich occurs also θ 32 (*ὅτις*). *Cf.* *ὅς κεν τάδε δώμαθ' ἵκηται* υ 295, φ 313.

357. **σοί**: const. with **πείθεσθαι**.

358. The second hemistich occurs also θ 543. — **κάλλιον**: must imply comparison here. See on 69.

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ἀλλ᾽ οὗτος μὲν νῦν σοὶ ἅμ᾽ ἕψεται, ὄφρα κεν εὕδῃ
σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ᾽ ἐπὶ νῆα μέλαιναν
εἶμ᾽, ἵνα θαρσύνω θ᾽ ἑτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·
οἱ δ᾽ ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται,
πάντες ὁμηλικίῃ μεγαθύμου Τηλεμάχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ
νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ᾽, ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε
οὐδ᾽ ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ υἱέι· δὸς δέ οἱ ἵππους,
οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."
ὣς ἄρα φωνήσασ᾽ ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ᾽ ἕλε πάντας ἰδόντας.

359 f. ἀλλά: looks forward to the second member of the co-ordination *οὗτος μὲν . . . ἐγὼ δέ*, the first member of which virtually repeats 358. See on 262.

360. The first hemistich occurs also λ 182 = π 38. — **ἐπὶ νῆα μέλαιναν**: closes the verse also δ 731, κ 169, 244, Λ 828.

361. ἕκαστα: *the particulars*, here the details of their duty in view of the detention of Telemachus. *Cf.* **ἐρέω δὲ ἕκαστα** κ 292, of the details of an adventure about to happen.

362. γεραίτερος: *elderly*, absolute comp. — **εὔχομαι εἶναι**: see on α 180.

363. νεώτεροι ἄνδρες: pred. appos., containing the main idea, to which **ἕπονται** is really subord.; *are younger men who follow.*

364. ὁμηλικίῃ: see on β 158.

365. The first hemistich occurs also in τ 598, the second in κ 272. — **κὲ λεξαίμην**: parallel to the fut. *εἶμι* in 361, of something proposed or intended.

366. νῦν: supplementary position for the sake of immediate contrast (§ 1 *h*). — **μετά**: *in among, i.e. into the land of.* — **Καύκωνας**: this people originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis. An Asiatic tribe of the same name is mentioned K 429, Υ 329, as allies of the Trojans.

367. ὀφέλλεται: in Homer *ὀφέλλω* = Attic *ὀφείλω*. Both forms arise from *ὀφελ-ιω*, the first by assimilation, the second by transposition. G. 108, iv. 2 N. 1; H. 399 a.

368. The second hemistich occurs also π 78.

Vs. **371–403.** *Athene being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. εἰδομένη: *taking the shape of;* an actual transformation, as in α 105, not like α 320. Such a transforma-

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θαύμαζεν δ' ὁ γεραιός, ὅπως ἴδεν ὀφθαλμοῖσιν·
Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
"ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται.
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ ἄνασσ' ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.

tion is always one which would seem natural in the particular neighborhood. *Cf.* χ 239 f., Η 58 f.

373. The second hemistich elsewhere begins with ἐπεί, as in β 155.

375. **κακὸν καὶ ἄναλκιν**: a set phrase, as in Θ 153, Ξ 126 (ἀνάλκιδα, § 18 *g*). With this reassurance of Nestor's, *cf.* 205 ff., 227 f.

376. **εἰ δή**: see on β 271. — **ὧδε**: const. with νέῳ. — With the verse-close, *cf.* that of 325.

377. **οὐ . . . ἄλλος**: *sc.* ἦν, *this was no one else.*—The second hemistich occurs in the nom. υ 79, ψ 167, and six times in the *Il.*

378 = Δ 515 (ὦρσε). — **ἀλλά**: after a neg. sent. with ἄλλος this is more emphatic than εἰ μή or ἤ. So we have ἀλλά after a neg. sent. with τόσσον, instead of ὅσσον (ξ 144), and in the apod. of a prot. contrary to reality (ι 80). — **τριτογένεια**: like ἀργειφόντης best taken as a proper name. The etymology is uncertain.

379. **ἐν Ἀργείοισιν**: *i.e.* while they were before Ilios. The reason why this appellative is used instead of the Ἀχαιοί of 100, is purely metrical.

380. **ἵληθι, δίδωθι**: for the personal endings, see § 26 *h*. The long stem-vowel is also Homeric (H. 414 D).

381. See on 209. — The second hemistich occurs in the nom. also 451.

382–384 = Κ 292–294, and Κ 295 is merely the pl. of 385. — **ἦνῑν**: an epithet of doubtful etymology. The ancients connected it with ἔνος, = *yearling*. Ameis derived it from a root ἀν *shine*, = *sleek*. Vergil has et statuam ante aras aurata fronte iuvencum, | candentem *Aen.* ix. 627 f., an evident imitation. The traditional accent of the word is false to the original quantity of the suffix-vowel. So in βλοσυρῶπις Λ 36. See § 41 *f* γ; M. 116, 3.

383. **ἀδμήτην** κτλ.: *cf.* 'a red heifer without spot, wherein is no blemish, and upon which never yoke came' *Numbers* xix. 2. The rel. clause is epexegetical.

384. **περιχεύας**: see on 437 f.

385 = ζ 328, Ε 121, Ψ 771. For the

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τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
υἱάσι καὶ γαμβροῖσιν, ἑὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε·
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν
οἴνου ἡδυπότοιο, τὸν ἑνδεκάτῳ ἐνιαυτῷ
ὤιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσεν·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων κούρῃ Διὸς αἰγιόχοιο.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,

first hemistich, see on β 267. In the second, τοῦ δ' ἔκλυε is the fixed element, following the first seven times besides the passages here cited.

386. The first hemistich occurs also θ 4, 421. For the second, see on 68.

387. **υἱάσι**: for the three stems of this subst., see § 19 *d*. — For the second hemistich, *cf.* β 258.

388. **τοῖο**: with dem. force (§ 24 *i*). *Cf.* τοῖο γέροντος δ 410.

389 = α 145. See on α 130 f.

390. **ἀνὰ κέρασσεν**: *mixed*, by pouring wine *upon* water in the mixer, as in ι 209 f. This meaning of the prep. is seen also in δ 41, κ 235. In later times the water was poured to the wine. Of course the mixing is done by a servant under Nestor's orders.

391. The first hemistich occurs also ο 507, as verse-close.

392. 'Hysteron proteron' (§ 2 *u*). *Cf.* moriamur, et in media arma ruamus Verg. *Aen.* ii. 353. — **κρήδεμνον**: see on α 334.

393. **τοῦ**: *of this* wine. See on 44.

394. The second hemistich occurs in the nom. pl. ζ 105, ι 154, Β 598, Ζ 420; in the nom. sing. Γ 426, and after Ἀθηναίῃ (-ῃ) five times in the *Od.*, and twice in the *Il.*

395. Here no formula for the distribution precedes, as for 342 (340).

396 = α 424 (δὴ τότε). — **οἱ μέν**: the sons and sons-in-law of 387 (except Pisistratus, 400), who had chambers (θάλαμοι) accessible to the court-yard of the palace. *Cf.* 413, 441, Ζ 243 ff., and the plans of the palace in Schliemann's *Tiryns* p. 180. οἶκον is thus very loosely used in the formula. *Cf.* α 356.

397. **αὐτοῦ**: *right there*, in contrast with places at a distance (§ 24 *g*).

398. The verse occurs in the nom. ο 63, 554, ρ 3, υ 283, φ 432.

399 = η 345. The first hemistich occurs also Ω 720. — **τρητοῖς**: see on α 440. — **ὑπ' αἰθούσῃ**: in the porch before the vestibule of the banqueting

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πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,
ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
Νηλεὺς ἵζεσκεν θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἀιδόσδε βεβήκειν,
Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν,

hall, the usual sleeping place for guests. In δ 302 and Ω 673, *ἐν προδόμῳ* is used as an equiv. — **ἐριδούπῳ**: *re-echoing* from the roof.

400. **ἐυμμελίην**: used only here in the *Od.;* in the *Il.* only of the warlike sons of Panthoüs P 23, *etc.*, and, in a fixed formula, of Priam Δ 47 *etc.* — The second hemistich occurs also 454, 482. — **ὄρχαμον ἀνδρῶν**: a set phrase of compliment. The acc. closes the verse also Z 99, the nom. seven times in the *Od.*, and twice in the *Il.* *Cf.* ὄρχαμε λαῶν δ 156, *etc.*

401. **παίδων**: const. with ὅς.

402 = δ 304 (Ἀτρεΐδης δέ). *Cf.* Ω 675. — **μυχῷ . . . ὑψηλοῖο**: *i.e.* in the most distant part of the palace, behind the women's hall. This hemistich occurs also δ 304, η 346, X 440.

403 = η 347 (πὰρ δὲ γυνή). — **δέσποινα**: *royal*, like πότνια serving as adj. in cases of attrib. appos. — **λέχος . . . εὐνήν**: a euphemistic formula, *shared bed and couch, i.e. slept.* *Cf.* τῷ δὲ Βρισηΐς παρελέξατο Ω 676.

Vs. 404–472. *On the next morning Nestor offers to Athene the sacrifice which he had vowed. The usual banquet follows.*

404. See on β 1.

405. For the first hemistich, see on β 2; for the second, on 68.

406. The formula occurs in the pl. θ 6 (ἐλθόντες δὲ καθῖζον). *Cf.* εἷατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ Σ 504. — **ξεστοῖσι λίθοισι**: stone benches, prob. at the sides of the entrance or vestibule to the men's hall (μέγαρον).

407. **προπάροιθε** κτλ.: occurs also σ 32, with πυλάων for θυράων M 131.

408 ff. **λευκοί**: drawn into agreement with the rel. See on β 119. — **ἀποστίλβοντες ἀλείφατος**: *glistening with polish, i.e.* rubbed down with some fatty substance to secure a polish. — **οἷς ἔπι μέν**: the strict correlative ἔπι δὲ Νέστωρ, expected in 411, is there changed to correspond with 410.

409. For the second hemistich, see on 110.

410. **Ἀιδόσδε**: *i.e.* Ἀΐδαο δόμονδε, as we have εἰς Ἀΐδαο.

411. **οὖρος Ἀχαιῶν**: occurs also four times in the *Il.*, always of Nestor, and always preceded by the epith.

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σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης·
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως·
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἦ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω

Γερήνιος. For the υ in οὖρος, see § 14 *j* (ϝορος, ὄϝρος, ὄρομαι 471, ὁράω).

412. **σκῆπτρον ἔχων**: as ruler. See on β 37.

414. **ἀντίθεος Θρασυμήδης**: closes the verse also Π 321. See on 39.

416. **πάρ**: παρά, adv., *at the side*, *sc.* of Nestor, who formed the centre of the group.

418 ff. The description of the offering which follows had its poetical motive in the importance of a personal visit from that goddess who inspires the action of the whole poem. It also gives a picture of the piety of Nestor and his house. — **κρηήνατε**: 1st aor. imv. from κραιαίνω. *Cf.* ἀκράαντον β 202, and τόδε μοι κρήηνον ἐέλδωρ Α 41. Homer also uses forms of κραίνω: κρῆνον υ 115, κρῆναι ε 170.

420. **δαῖτα θάλειαν**: a set phrase, as in Η 475, and, in the dat., θ 76. The adj. is not found elsewhere.

421. **ἐπί**: *after*, *to fetch*, like μετά. So in ω 466 ἐπὶ τεύχεα ἐσσεύοντο. Similar is the use of ἐπί in the formula ἐπ' ὀνείατα κτλ. α 149 *etc.*

422. **ἔλθῃσιν**: *sc.* βοῦς (*cf.* 430), explained and paraphrased by ἐλάσῃ . . . ἀνήρ. — The second hemistich occurs also υ 235 = φ 199, χ 268, 285. The redundance is characteristic of epic descriptive formulae. *Cf.* the variation βοῶν ἑλίκων ἐπιβουκόλος χ 292 and αἰπόλος αἰγῶν, ποδάνιπτρα ποδῶν (τ 343), οἶνον οἰνοχοεῦντες (γ 472), *etc.* In the last phrase, the first part of the compound had entirely lost its force (*cf.* νέκταρ ἐῳνοχόει Δ 3), and so we have ἵπποι βουκολέοντο Υ 221. The ἐπί in ἐπιβουκόλος implies authority *over*, as ὑπό in ὑποδμώς (δ 386) subordination *under*.

424. **δύ' οἴους**: *sc.* to guard the ship and its contents.

425. **χρυσοχόον**: the same artisan is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.

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ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ᾽ ἄλλοι μένετ᾽ αὐτοῦ ἀολλέες, εἴπατε δ᾽ εἴσω
δμωῇσιν κατὰ δώματ᾽ ἀγακλυτὰ δαῖτα πένεσθαι,
ἕδρας τε ξύλα τ᾽ ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ᾽ ἐυποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ᾽ Ἀθήνη
ἱρῶν ἀντιόωσα. γέρων δ᾽ ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ᾽· ὁ δ᾽ ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν᾽ ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ᾽ ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

426. **περιχεύῃ**: see on 437 f.

427. **οἱ δ᾽ ἄλλοι**: *but ye others*, with the imv. also in Τ 83 f., and with the hortatory subjv. in Γ 94 (*οἱ δ᾽ ἄλλοι . . . τάμωμεν*). *Cf.* ἄλλοι μὲν νῦν μίμνετε ι 172 *etc.*

428. **δαῖτα πένεσθαι**: see on β 322 *fin.* No further mention is made of this indoor feast.

429. **ἕδρας τε ξύλα τε**: like ὕδωρ, construed with οἰσέμεν. — **ἀμφί**: adv., *around* the altar in the court-yard where the sacrificial banquet was eaten 470 ff. — **ἀγλαόν**: epith. of running water ι 140, Β 307. — **οἰσέμεν**: 'mixed' aor. (§ 30 *j*).

430 ff. **ἦλθε, ἦλθον, ἦλθε**: the anaphora follows the order of the commands in 421 ff.

433. **ὅπλα χαλκήια**: *smith's tools.* The adj. is from χαλκεύς, not χαλκός (χάλκεια). — **πείρατα**: lit. *ends, issues*, in that they produce (περαίνω) the *results* of skill, hence *implements.*

435. **Ἀθήνη**: not as Mentor, but as goddess, unseen.

436. **ἀντιόωσα**: see on α 25. — In the second hemistich Νέστωρ is the name also in 444, Πηλεύς four times in the *Il.* (as Ι 438), and Φοῖνιξ thrice (as Ι 432).

437. **περιέχευεν**: *sc.* χρυσόν, as in 384, 426. See next note.

438. **ἀσκήσας**: *after he had prepared it*, *i.e.* (judging from the tools mentioned above), after beating the gold into leaf on the anvil. This gold leaf or foil was then spread over (περιχεῦαι) the horns of the victim. *Cf.* Vergil's aurata fronte (cited on 382), semper inaurato taurus cadit hostia cornu Tibul. iv. 1, 15.

439. **ἀγέτην**: to the altar, which forms the central point of the following ceremony. — **κεράων**: *by the horns*, gen. after a verb merely implying touch. *Cf.* γέροντα δὲ χειρὸς ἀνίστη Ω 515. H. 738 b.

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χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
ἤλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς
ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις

440 f. *Cf.* α 136 f. — The *πρόχοος* may perhaps be thought of as standing, full of water, in the *λέβης*. — **σφί**: dat. of interest with *ἤλυθεν φέρων*. — **ἀνθεμόεντι**: of the flowers wrought in the metal as ornamentation. *Cf.* *λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα* Ψ 885. Such relief ornamentation of metal was discovered by Schliemann at Mycenae (see *Mycenae*, new ed., N.Y. 1880, pp. 258–270).

441. **ἑτέρῃ**: *sc.* *χειρί*. — **οὐλάς**: elsewhere called *οὐλοχύτας* (447), by a species of prolepsis. They were to be cast between the horns of the sacrificial victim. In μ 357 oak-leaves take their place in the absence of grain. In δ 761 their use precedes the simple act of prayer.

442. The second hemistich occurs also Κ 255.

443. *Cf.* *ὡς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήιος ἀνὴρ | κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο | ἶνα* (*sinews*) *τάμῃ διὰ πᾶσαν* Ρ 520 ff.

444. **ἀμνίον**: in this vessel some of the first blood of the victim was caught and sprinkled on the altar. *Cf.* the ceremonial in *Levit.* i., ii.

445 f. **κατήρχετο**: used pregnantly with the accs. in this ritualistic sense for *ἐχερνίψατο καὶ οὐλοχύτας κατέχεε κατὰ τοῦ ἱεροῦ* (*victim*) *θύειν ἀρχόμενος*, *i.e. began the ceremony by washing the hands and sprinkling the barley.* *Cf.* *χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο* Α 449. So *ἀπαρχόμενος* in the next verse is explained by *βάλλον*, which implies also *ἀποτέμνων*. *Cf.* *κάπρου ἀπὸ τρίχας ἀρξάμενος* Τ 254, and see on 340.

446. *Cf.* ξ 422 (*ἀλλ' ὅ γ' . . . βάλλεν*).

447 = Α 458, Β 421. Notice the coincidences and variations in these four ritualistic passages: 439–472, μ 356–365, Α 447–474, Β 410–431.

449. **ἤλασεν**: *drave* home his blow, *smote*, *sc.* *βοῦν*.

450. **ὀλόλυξαν**: *raised their voices*, a part of the ceremony, generally the part of women. The cries may arise from grief as well as pleasure. *Cf.* δ 767, *αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον* Ζ 301.

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Νέστορος, Εὐρυδίκη πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,

452. **πρέσβα**: equiv. to πρεσβυτάτη.

453 f. **ἀνελόντες ἔσχον**: *lifted and held*, viz. the head of the victim, directing it toward the abode of the upper gods. So αὐέρυσαν Α 459, Β 422. For the practice when sacrificing to the lower gods, *cf.* εἰς ἔρεβος στρέψας κ 528. — The second hemistich occurs also κ 149, Π 635.

455. **λίπε δ' ὀστέα θυμός**: closes the verse also in Μ 386, Π 743, and with ἀγήνωρ added forms a full hemistich in μ 414 (*cf.* Υ 406), always of the death of a man except here.

456. **διέχευαν**: *quartered*, of cutting into large pieces; μίστυλλον (462) of cutting into small bits. *Cf.* Η 316 f. — **μηρία**: like the synonymous μῆρα (461), a part of the μηροί (μ 360), cut from these as a choice portion for the gods.

457. The first hemistich occurs also δ 783 = θ 54, ι 309 = 342. The second hemistich is part of the constant formula μ 360.

458 = μ 361, Α 461, Β 424; 458–62 = Α 461–465.

458. **δίπτυχα**: *sc.* κνίσην. *Cf.* δίπλακι δημῷ Ψ 243. The object of thus covering the thigh-bones with fat was to make them burn rapidly. In the myth of Prometheus it is to deceive Zeus. — **αὐτῶν**: the thigh-bones *themselves*, thus enveloped in fat. *Cf.* κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν | ὀσφῦν πυρώσας δυστέκμαρτον εἰς τέχνην | ὥδωσα θνητούς Aesch. *Prom.* 512 ff. — **ὠμοθέτησαν**: juicy morsels πάντων μελέων (ξ 428) were thus assigned to the gods to whom the victim had been dedicated. In this way the gods were made partakers of the sacrificial meal (*cf.* θεοῦ δαῖτα 420).

459. *Cf.* καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον Β 425. — **καῖε**: *sc.* the μηρία, with the κνίσῃ and the ὠμά upon them.

460. **νέοι**: in the corresponding passage in the *Il.* this refers to the companions of Odysseus in contrast with the aged priest Chryses. The αὐτόν marks the chief personage. — **πεμπώβολα**: large five-pronged forks, prob. of bronze, used to keep the parts of the burnt-offering in proper place on the altar.

461 f. = μ 364 f.; 462 = ξ 430. — **κατά**: adv. with κάη, where we say burned *up*. — **πάσαντο**: a religious rite, merely typical of participation in the sacrifice, and corresponding to the libation before drinking.

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μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.
  τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληιάδαο.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν.
  οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους

462. **ἀμφί**: adv., *on both sides, through and through.* — **ὀβελοῖσι**: *cf.* πεῖράν τ' ὀβελοῖσι τ 422, and p a r s i n f r u s t a s e c a n t, v e r i b u s q u e t r e m e n t i a f i g u n t Verg. *Aen.* i. 212.

463. **ὤπτων**: impf. from ὀπτάω. For the more usual sequence in the aor., *cf.* A 466 *etc.*, which is taken up in 470. These two verses (463, 470) have evidently been adapted from the usual form to admit the Polycaste episode.

464. **τόφρα**: during the last-mentioned preparations for the feast, and during the sacrifice itself. — **λοῦσεν**: *provided a bath for, had a bath provided* by her servants. *Cf.* ζ 210–216, η 296.

466 f. = κ 364 f. *Cf.* δ 49 f. = ρ 88 f. (subj. and obj. pl.), θ 454 f. = Ω 587 f. (obj. sing. subj. pl.), κ 450 f., ψ 154 f. — **λίπα**: *sleekly*, prob. an old instrumental or dat. case become adv. Homer always uses the form with elision, but Thuc. has λίπα ἠλείψαντο i. 6, § 5.

468 = ψ 163. The second hemistich occurs also θ 14. *Cf.* δ 48, θ 456, ρ 90. — **ῥά**: indicates the apod. — **ἀσαμίνθου**: for a description of a bath-room and bath-tub of the Homeric period, see Schliemann's *Tiryns*, pp. 229 ff.

469. *Cf.* 416. — **παρά**: with Νέστορα implies motion, *to Nestor's side. Cf.* δ 51, θ 469, ω 411.

470 = 65.

471. The second hemistich occurs also ξ 104 (ὄρονται). *Cf.* ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρειν Ψ 112, which seems to be its metrical sing. — **ἐπί**: adv., *therefor, thereat, i.e.* at the feast. — **ὄροντο**: *were waiters*, or *watchers*, impf. from ὄρομαι. See on οὖρος 411.

Vs. 473–497. *Telemachus and Pisistratus drive by way of Pherae to Sparta.*

473 = α 150.

475. **ἐμοί**: poss. pron., as in β 96. — **ἄγε**: as in β 252. — **καλλίτριχας ἵππους**: closes the verse also ε 380, ο 215, and eight times in the *Il.* The nom. does so thrice in the *Il.*

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ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο."
ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους.
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες.
ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσίν·
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,

476. *Cf.* ο 47 (*ζεῦξον, ἄγων, πρήσσωμεν*), the second hemistich of which occurs also ο 219, Ω 264. — **ὑφ' ἅρματα**: *to the chariot, i.e. under* the yoke, which was fastened to the fore part of the chariot-pole. The subst. is in the pl. when all the appurtenances are included except the horses. The word seems here to be used of a two-wheeled cart with double seat (*δίφρον* 481) used for travelling. *Cf.* the English 'dog-cart.' — **ὁδοῖο**: gen. of place. See on 251. 'Nusquam nisi de hominibus dicitur, *πρήσσειν κέλευθον* etiam de equis et navibus.'

477 = ο 220, χ 178, ψ 141, ζ 247 (*αἱ, τῆς*) = υ 157. It occurs also twelve times in the *Il.*

478. *Cf.* Ω 14 (*ἀλλ' ὅ γ' ἐπεὶ ζεύξειεν*).

479. The first hemistich occurs also β 345, in the midst of the verse.

480. **ὄψα**: *cooked bits*, here prob. of meats, the 'relish' for bread and wine, as in ε 267, ζ 77. In the sing. the word is used of other relishes or tidbits, as *πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας | ὄψου τ' ἄσαιμι* (*sated*) *προταμὼν καὶ οἶνον ἐπισχών* Ι 488 f., *ἐπὶ δὲ κρόμυον* (*garlic*), *ποτῷ ὄψον* Λ 630, where the scholiast characterizes the word as *πᾶν τὸ μετὰ ἄρτου ἐσθιόμενον*. — The second hemistich closes the verse also Β 445, Ξ 27, and, in the acc., η 49, gen. sing. δ 44 and four times in the *Il.*

481. The first hemistich occurs also β 416, the second Γ 262, 312.

484 = 494, ο 192, Ε 366, Θ 45, Χ 400 (*δ'*). The first hemistich occurs also ζ 82, the second Λ 281, and the whole formula is varied only slightly in Ε 768 (*δ' ἵππους*) = Κ 530 = Λ 519. — **ἐλάαν**: inf. of purpose. For the form, with assimilated vowel, see § 29 *c*. — **οὐκ ἀέκοντε**: 'litotes' (§ 2 *r*).

485. **Πύλου**: see on *Τροίης* α 2. — The second hemistich occurs also ο 193, in the account of the return journey.

486–494 = ο 184–192.

486. The first hemistich occurs also Α 472. — **σεῖον**: *shook*, in their rapid motion. — **ἀμφὶς ἔχοντες**: lit. *having it* (the yoke) *on both sides* (of the pole), *i.e. which they both wore.* See on α 54.

487. See on β 388.

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ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
ἷξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,

488 f. *Cf.* E 541–547. — **Φηράς**: near the head of the Messenian gulf, to be distinguished from the Thessalian *Φεραί* δ 798.

490. **ἄεσαν**: see on 151.

492 = *o* 145, 190. — **ποικίλα**: *cf.* *ποικίλα χαλκῷ* Δ 226.

493 = *o* 146, 191, Ω 323. The verse is wanting here in most Mss., including the best, but has perfect Ms. support in *o* 191. — **προθύροιο**: here the gate-way from the public road into the court-yard. — **αἰθούσης**: *sc.* not *δώματος*, as in 399, but *αὐλῆς*, the pillared portico on the inside of the court-yard wall, over the gate-way.

495. A poetical journey, levelling a mountain range. In reality the road was passable only for foot-passengers and beasts of burden. The poet could not have been acquainted with the geography of the region.

496. **ὑπέκφερον**: lit. *bore themselves away down out* of the scene, *i.e. sped along.* It is the only intr. use of the compound in Homer, though *ἔκφερον* is so used Ψ 376, and *ἔκφερε* in 759. For the trans. use, *cf.* *ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο* E 318.

497. On the connection between this and the following book, see on β 434.

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ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

οἱ δ' ἷξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν.

Vs. 1–67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. *Cf.* Β 581 (εἶχον). — **κοίλην**: as lying between the parallel ridges of Taÿgetus and Parnon. *Cf. Coelo-Syria*, τὸ κοῖλον Ἄργος Soph. *O. C.* 378. — **κητώεσσαν**: *full of chasms* (κῆτος), characterizing the outlying districts of the city (Σπάρτη). The latter is here included in Λακεδαίμονα. The region has been often visited by earthquakes (*cf.* Thuc. i. 101, § 2). The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

2. **ἔλων**: impf. of ἐλάαν γ 484 (§ 29 *c*).

3. **δαινύντα γάμον**: *cf.* γ 309. — **ἔτῃσιν**: dat. of the indirect obj. The word etymologically implies blood relationship, which lay at the basis of the earlier civil relations, as in φρήτρη, φυλή. *Cf.* Ζ 262, Η 295.

5. **Ἀχιλλῆος υἱέι**: see on γ 189. — **ῥηξήνορος**: epith. of Achilles only, here and Ν 324, Π 575; it is used as proper name η 63, 146. An abstract subst. ῥηξηνορίη occurs ξ 217.

7. **τοῖσιν**: the bride and bridegroom.

8. **ἔνθα**: *then.* — **ἵπποισι καὶ ἅρμασι**: not necessarily of more than one equipage. See on γ 476, and *cf.* ἀλλ' ὃς μέν θ' ἵπποισι καὶ ἅρμασιν οἷσι πεποιθὼς | ἀφραδέως . . . ἑλίσσεται Ψ 319 f. But it would correspond better with the splendor in which Menelaus is represented as living, to understand it of a pompous procession. *Cf.* ἵπποισιν καὶ ὄχεσφιν 533, a warlike phrase, found elsewhere only in the *Il.*

9. **προτὶ ἄστυ περικλυτόν**: Phthia,

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υἱέϊ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
  ὣς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.
τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,
στῆσαν. ὁ δὲ προμολὼν ἴδετο κρείων Ἐτεωνεύς,

in Thessaly (see on γ 189). The phrase occurs also π 170, ω 154 in the same part of the verse. — **οἷσιν ἄνασσεν**: see on α 71. — **ἄνασσεν**: *sc.* the bridegroom.

10. ἤγετο: *sc.* γυναῖκα, *was bringing* home *as wife*, an idiom not always confined to the husband. Here it is used of the husband's father, ο 237 f. of the husband's brother.

11. τηλύγετος: a word of doubtful meaning. The scholia give three interpretations: *late-born*, *i.e.* child of aged parents; *far-born*, *i.e.* born when the father was distant; *only-begotten*, *μονογενής*. Eustathius prefers the second, extending the meaning also to *far-reared*, *αὐξηθεὶς μετὰ γέννησιν*. Modern etymologies are various. Merry shows that the meaning *grown-big* (*τῆλυς = μέγας*) suits well all the cases in Homer. — **Μεγαπένθης**: in appos. with ὅς (see on β 119). The name was given to signify the grief of Menelaus at the loss of Helen.

12. ἔφαινον: *brought to light*, *gave*. *Cf.* *σήμερον ἄνδρα φόωσδε μογοστόκος* (*travail-causing*) *εἰλείθυια* | *ἐκφανεῖ* Τ 103 f.

13. ἐπεὶ δὴ τὸ πρῶτον: see on γ 183. For the length of the opening syllable, see § 41 *q*. The same thing occurs also θ 452, φ 25, ω 482, Χ 379, Ψ 2.

15. The second hemistich (with *καί* for *κατά*) occurs also η 225 = τ 526 = Ε 213, Τ 333.

16. *Cf.* 2 f.

17 ff. = Σ 604 ff.

17 = ν 27, of the Phaeacian festivities. — **ἐμέλπετο**: *cf.* *μολπή* α 152.

18. φορμίζων: *to the phorminx*, see on α 155.

19. ἐξάρχοντος: *sc.* *ἀοιδοῦ* (see § 3 *f. a*). — **κατὰ μέσσους**: '*down the centre*,' more precise than *κατ' αὐτούς* above.

20. τὼ δ' αὖτε: contrasts with *οἱ μέν* 15. — **ἐν προθύροισι**: as in α 103.

21 = 303; the second hemistich occurs also Κ 196.

22. στῆσαν: *halted*, intr. 2d aor. The inclusion of *ἵππω* in the subj.

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ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
"ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἐικτον.
ἀλλ' εἴπ', ἤ σφωιν καταλύσομεν ὠκέας ἵππους,
ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ."
τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
"οὐ μὲν νήπιος ἦσθα, Βοηθοΐδη Ἐτεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὣς νήπια βάζεις.
ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λῦ' ἵππους

makes it different from *στῆσεν η* 4, and like *στῆ α* 103. — **κρείων**: Eteoneus was of noble birth, and served Menelaus as *θεράπων*, just as Patroclus did Achilles (Π 244). He had been with Menelaus on his wanderings (33), and now dwelt near him (*ο* 96).

23 = 217.

24 = 528 (*πρός*); *cf.* 679.

25 = *ρ* 552, *χ* 100, and occurs nine times in the *Il.* Both hemistichs occur also in other connections.

26. **τώδε**: *here*, adv., with accompanying gesture. See on *ἧδε α* 185. — **ὦ**: the position between adj. and subst. is metrical. *Cf.* *πάτερ ὦ ξεῖνε θ* 408. The whole phrase occurs again 561 and Κ 43.

27. **γενεῇ Διός**: see on *δῖα γ* 266. — **ἐικτον**: dual to *ἔοικα*, for ϝε-ϝικ-τον. See § 25 *h*.

28 f. **καταλύσομεν**: subjv. in a question of doubt, like *πέμπωμεν* below.

29. **ἄλλον**: const. with *ἱκανέμεν*. — The question, so at variance with the usual practice toward strangers, is now poetically justified by the presence in the palace of the wedding-guests. A scholiast bases the conduct of Eteoneus on the experience of Menelaus in showing hospitality to Paris (*διὰ τὸ ἠδικῆσθαι ὑπὸ ξένου*). — **ὅς κε φιλήσῃ**: for the mood, see on *β* 193.

30 = 332, Ρ 18. The fixed element in the formula, *τὸν . . . προσέφη*, occurs besides *ο* 325 (-*έφης*), and nine times in the *Il.* (as Α 517). The second hemistich occurs also six times in this book, and four times in the *Il.*

31 ff. **μέν, μέν, μέν**: Attic *μήν*, which Bekker reads.

33 f. **φαγόντε ἱκόμεθα**: *we consumed before we came*, the main idea lying in the partic. See on *γ* 60.

34 f. **αἴ κε παύσῃ**: *in the hope that he would give us a respite*, see on *α* 94. While entertained by others they had hoped to be sometime at home themselves, and able to show hospitality.

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ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι."
ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσιν,
πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,

36. **ἐς, προτέρω**: *in* (to the courtyard) and *onward* (to the banqueting hall). *Cf.* our 'go on in.' — **θοινηθῆναι**: only here in Homer, nor does *θοίνη* occur.

37. **δὲ μεγάροιο**: the gen. as in *γ* 476. For the scansion, see on *α* 27.

38. **σπέσθαι**: 2d aor. inf. from *ἕπω*, always without reduplication in Homer, though other forms of the aor. show it, as *ἕσπωνται* *μ* 349. — **ἑοῖ**: this form of *οἷ* is found also N 495.

39 = Θ 543. — **ἵππους μέν**: its antithesis is *αὐτοὺς δέ* 43. Within these, another *μὲν — δέ* contrast is developed.

40. *Cf.* Θ 434 (*ἐπ' ἀμβροσίῃσι*).

41. **ἀνά**: *thereon;* see on *γ* 390. — Concerning fodder for horses in Homer, see on 603.

42 = Θ 435. The second hemistich occurs also *χ* 121, N 261. — **ἐνώπια**: the side walls of the portal from street to *αὐλή*, facing each other. In one were doors into the horse-stalls, against the other the cart was tipped.

43 f. **θεῖον δόμον**: only here. — **ἰδόντες θαύμαζον**: *gazed in wonder at what they saw.*

45 = *η* 84, of the palace of Alcinoüs. — **ὥς τε**: *as it were,* construed with *ἠελίου* and *σελήνης*, without a second *αἴγλη*, a brachylogy common to Eng. also. *Cf.* *θεοῦ ὣς* 160, *ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀυτή* *ζ* 122.

46. *Cf.* 15, 16, and *η* 85.

47 = *κ* 181. — **ὀφθαλμοῖσιν**: the dat. here adds no perceptible force to the interest already expressed by the mid. *ὁρώμενοι*, but is formulaic redundancy. Often it adds the idea of 'face to face,' 'plainly,' as *χείρεσσι* with a verb of seizing adds the idea of 'firmly.' *Cf.* 226, and *ὄφρα ἴδηαι | ὀφθαλμοῖσι τεοῖσι* (*with thine own eyes*), *τά τ' ἔλδεαι ἤματα πάντα* *ψ* 5 f.

48 = *ρ* 87 (*δέ*), K 576. See on *γ* 468.

49 f. = *ρ* 88 f.; *cf.* *γ* 466 f., and see on *γ* 464 (App.).

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ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
ἔς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.
τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
"σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
δείπνου πασσαμένω εἰρησόμεθ', οἵ τινές ἐστον
ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων
σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν."
  ὣς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν
ὀπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

50. **χλαίνας**: see on 299, and for the 'hysteron proteron' of the verse, § 2 *u*.

51. See on γ 469.

52–58 = α 136–142.

59. The first four feet occur also I 196.

61. **δείπνου**: see on α 124.—**πασσαμένω**: *sc.* σφῶ, acc. with εἰρησόμεθα.

62 f. **σφῷν**: *in your case*, elsewhere σφῶιν.—**γένος**: *lineage*, the nobility of looks and bearing inherited by the well-born. In the following verse the meaning is more concrete, *offspring*.

63. **βασιλήων**: descriptive appos. to ἀνδρῶν, equiv. to a rel. sent., *who are*, *etc.*

64. **κακοί**: *low-born*, plebeian.—**τοιούσδε**: *such* as ye are, deictic.

65. **νῶτα**: lit. *back-pieces*, a vague term. They were counted the most delicious, and given as a special honor. *Cf.* θ 475 f., ξ 437 f., and γέρεά τε δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιῆται δεδώκασι, . . . τῶν δὲ θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφέας Hdt. vi. 56. Perhaps the 'tenderloin' is meant.

66. **ὀπτά**: in supplementary agreement with νῶτα (§ 1 *h*).—**γέρα**: the final vowel is short, though arising from contraction (§ 18 *j*).

67 f. = α 149 f.

Vs. 68–112. *The amazement of Tel-*

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δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν κὰδ δώματα ἠχήεντα
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα."
τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
"τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται ἠὲ καὶ οὐκί

emachus at the splendor of the palace, leads Menelaus to tell him how he got wealth on his wanderings, and so to mention Odysseus.

70 = α 157.

71. **τῷ . . . θυμῷ**: *dear to this heart of mine*, the art. with deictic force. The hemistich occurs also Λ 608, without τῷ Ε 243 = 826 = Κ 234, and with πλεῖστον in place of τῷ ἐμῷ Τ 287.

72. The first hemistich occurs also Λ 83, and, with the gen. (στεροπῆς), ξ 268 = ρ 437, in all cases except this, of martial weapons. — **ἠχήεντα**: of spacious rooms. *Cf.* ἐριδούπῳ γ 399.

73. **ἠλέκτρου**: it cannot be determined whether this is gen. of τὸ ἤλεκτρον *amber*, which, like ivory, was an article of Phoenician commerce, or of ὁ ἤλεκτρος an *alloy* of gold and silver. Either substance might be used in wall-decoration. In ο 460, σ 296, where the pl. is used, the former is doubtless meant, since the effect of gold would not be enhanced by a setting of alloy.

74. **αὐλή**: here, and here only in Homer, of the whole palace. *Cf.* ὁπόσοι | τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν Aesch. *Prom.* 122 f.

75. **ὅσσα τάδε κτλ.**: (seeing) *how many things are here in infinite abundance.* An explanatory excl. is emphasized by an appos. phrase. — For the second hemistich, see on γ 123.

77. See on β 269.

79. **δόμοι**: pl., as in δώματα, of the different apartments.

80 ff. **ἤ κέν . . . ἐρίσσεται**: *either some one will perhaps vie with me, i.e.* it may be that some one vies with me. The verb is fut., as in α 268. — **ἠὲ καὶ οὐκί**: the formula (see on α 268) makes either supposition equally possible. The question has no interest for Menelaus, and it is to this feeling that the γάρ of 81 refers. A stronger reason for the feeling is expressed in 93, and the flow of thought is: my wealth ought perhaps to be dear to me from the wanderings and sufferings which it cost me, but I cannot enjoy it, because, while I was getting it, my brother was slain.

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κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,
Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν·
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
εἷος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων
ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν
λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·

81. **πολλὰ . . . ἐπαληθείς** (*ἐπαλάομαι*): occurs also *ο* 176, 401 (-*θῇ*).

82. **ἠγαγόμην**: *sc. κτήματα.* — **ὀγδοάτῳ**: *cf.* *γ* 306, 311.

83 ff. The countries here mentioned in zig-zag order, in explanation of *πολλά* 81, include the east and south-east coasts of the Mediterranean Sea, and the richest peoples of Asia and Africa. — **Αἰγυπτίους**: the last two syllables with synizesis (§ 7 *a*). So in *ξ* 263, 286, *ρ* 432, Ι 382.

84. **Αἰθίοπας**: *cf.* *α* 22 ff. — **Σιδονίους**: *cf.* 618 f., and, for the quantity of the first syllable, see § 41 *f β*. Here, as in Ψ 743 f., the people is distinguished from the Phoenicians proper, who lay to the south of them, and who are pre-eminent in Homer rather as sailors than as cunning workmen. — **Ἐρεμβούς**: a mythical people of Asia, variously identified with Arabians, Aramaeans, Hebrews, and Aethiopians. Some find here a vague tradition of the wealth of Solomon.

85. **Λιβύην**: the coast-land west of Aegyptus, represented by the following rel. sent. as wonderfully rich. — **ἵνα τε**: *where*, as in *κ* 417, *ω* 507, and thrice in the *Il.* (*cf.* Ι 441). — **ἄφαρ κτλ.**: Aristotle understood this wonder as follows: *καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη* (*sc.* *ζῷα*) *τῶν κριῶν* *H. A.* viii. 28. But Hdt. thought it meant *ἐν τοῖσι θερμοῖσι* (*hot countries*) *ταχὺ παραγίνεσθαι τὰ κέρεα* iv. 29.

86. **γάρ** *κτλ.*: the possibility of one wonder is explained by the fact of another. Both are exaggerations into the marvellous of such simple natural facts as that the young rams of some breeds of sheep are born with horns already started in growth, and that some breeds are more productive than others. — The second hemistich occurs thrice besides in the *Od.*, and Τ 32. The prep. expresses the furthest limit of a time during which something is true (H. 796 b).

89. **παρέχουσιν**: *sc. μῆλα.* — **θῆσθαι**: Ionic for *θᾶσθαι* *suck*, or *milk*. *Cf.* *γαλαθηνούς* 336.

90. **εἷος**: see on *β* 78. — **περὶ κεῖνα**: *around those parts.*

92. **ἀνωιστί**: for the other advs. of

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ὣς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὔμιν
εἰσίν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο·
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,

this form, see § 38 *f*. — **οὐλομένης**: *accursed, i.e.* one on whom the curse ὄλοιο has fallen. For ὀνήμενος, the opposite, see on β 33.

93. **ὣς**: see on β 137. — **χαίρων**: *joyfully, cf.* πρόφρων β 387, *etc.* — **κτεάτεσσιν**: for the dat., *cf.* α 117, 402. This subst. occurs with ἀνάσσω only here.

94. **μέλλετ' ἀκουέμεν**: *ye are likely to, must have heard, cf.* 200, and τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἐτεόν περ Ξ 125. For the force of the pres. tense in the inf., see on ἀλεις α 298. — **οἵτινες**: the guests were still unknown to Menelaus.

95 ff. **πολλὰ . . . οἶκον**: a general statement of his whole experience, followed by a special instance. — **ἀπώλεσα οἶκον**: *I lost my home,* viz. through the robbery of his wife and treasures (*cf.* Γ 70, *etc.*), which resulted in the Trojan war and the death of many of his friends. With this last loss, merely implied in πολλὰ πάθον, the wish of 97 ff. is closely connected.

96. **εὖ ναιετάοντα**: see on β 400. — **πολλὰ καὶ ἐσθλά**: *many goodly things.* See on β 312.

97 f. **ὧν**: grammatically refers to πολλὰ καὶ ἐσθλά, his wealth before his losses, and yet the logic requires a reference only to his present possessions (τοῖσδε κτεάτεσσι 93). — **ἔχων ναίειν**: more expressive of lasting possession than ἔχειν.

98. **οἱ δ' ἄνδρες**: *sc.* ὄφελον (pl.). This second wish is added in parataxis to the first, instead of a condition on whose fulfilment the first wish would depend. "O that I had but a mere fraction of my present wealth, if only my friends might be alive."

99. An epexegetical verse. The first hemistich occurs also α 62, ε 307; the second Ι 246.

100 ff. **ἀλλ' ἔμπης**: *but still,* really introduces οὐ τόσσον ὀδύρομαι 104. — **πάντας**: *i.e.* οἱ τότ' ὄλοντο. It is emphatically repeated by τῶν πάντων in 104. — **ὀδυρόμενος καὶ ἀχεύων**: in concessive relation to the main thought in 104 f., before which 102 f. are parenthetical, and diffusely explanatory of the constancy (πολλάκις) of his grief. See on β 23.

104 = Χ 424. — **τῶν πάντων**: re-

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ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσα μόγησεν,
ὅσσ᾽ Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ᾽ ἄρ᾽ ἔμελλεν
αὐτῷ κήδε᾽ ἔσεσθαι, ἐμοὶ δ᾽ ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζώει ὅ γ᾽ ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
Λαέρτης θ᾽ ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ᾽, ὃν ἔλειπε νέον γεγαῶτ᾽ ἐνὶ οἴκῳ."
  ὣς φάτο, τῷ δ᾽ ἄρα πατρὸς ὑφ᾽ ἵμερον ὦρσε γόοιο.
δάκρυ δ᾽ ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ᾽ ὀφθαλμοῖιν ἀνασχὼν
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ᾽ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

sumes **πάντας** (100), as **ἀχνύμενος** does the concessive idea. With the sentiment of the passage, *cf.* Z 450 ff.

105. **ὡς**: correlative to *τόσσον*, instead of *ὅσσον* (Z 454), as in X 425. — **ὅς ἀπεχθαίρει**: *i.e.* whose loss makes hateful. The verb is found in Homer also Γ 415, but with the simple meaning *hate*. Similar poetical consts. occur ξ 38, ο 356 f., φ 424. Menelaus here mourns Odysseus as one dead.

107 f. **ἤρατο**: *undertook*, see on α 240. — **τῷ δ᾽ ἄρα**: *but on him then*, to judge from his disappearance (109 f.). — **ἔμελλεν**: of a decree of fate. The subj. is *κήδεα*.

108. **αὐτῷ**: with supplementary emphasis, opposing the preceding *τῷ* to *ἐμοί* (§ 1 *h fin.*). With the latter pron., *sc.* *ἔμελλεν ἔσεσθαι*.

109. **ὅπως**: *since*, like *ὡς*, giving a reason for some previous statement in the form of an indir. excl. (*seeing how*). See on 373.

110. **ζώει κτλ.**: see on β 132.

111. The first hemistich occurs also ξ 173, the second ρ 390, ω 294, and thrice in the dat.

112. *Cf.* 144. — **νέον**: *just*, adv. with *γεγαῶτα*, as also in τ 400. *Cf.* λ 448 f.

Vs. 113–154. *Seeing Telemachus weep at the mention of Odysseus, Menelaus becomes suspicious, and Helen on entering is sure, that he is Odysseus' son.*

113 = Ω 507. *Cf.* 183 = Ψ 108 (*τοῖσι*), τ 249 = ψ 231 (*τῷ*). In Ψ 153 *θῆκεν, τοῖσι* begins the verse. Const. *ὦρσε ἵμερον γόοιο πατρός*.

114. **βάλε**: as in 198, 223. See on α 364, and *cf.* *δάκρυα δέ σφιν | θερμὰ κατὰ βλεφάρων χαμάδις ῥέε* P 437 f.

115. **ἄντ᾽**: always for *ἄντα* (*cf.* α 334); *ἀντί* never has 'anastrophe.' — This scene has a close parallel in that of Odysseus weeping at the court of the Phaeacians when the bard sings of events before Ilios, θ 83 ff., 521 ff.

116. **νόησέ μιν**: *noticed him*, *i.e.* his actions. *Cf.* *Ἀλκίνοος δέ μιν οἶος ἐπέφρασατ᾽ ἠδ᾽ ἐνόησεν* θ 94 = 533.

117 = κ 151 (-ξα), ω 235, E 671.

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ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἤλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.
τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.

Slight variations are *πολλὰ δὲ μερμήριζε κτλ.* υ 10, *τρὶς μὲν κτλ.* Θ 169 (*cf.* Β 3). The first hemistich occurs also υ 93, Ξ 159. For the second, see on α 294.

118. **αὐτόν**: *himself, i.e.* of his own accord, unsolicited; as the next verse shows. — **ἐάσειε**: *suffer, allow* him. — **μνησθῆναι**: meminisse, *become mindful of, make mention of.*

119 = ω 238. — **ἕκαστα**: adv. cognate acc., *in every way.* With the first verb, *sc. αὐτόν*, with the second, *αὐτοῦ. Cf. ἀέθλους | πολλούς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος* θ 22 f.

120 = ε 365, 424, Α 193, Λ 411, Ρ 106, Σ 15, and the first four feet occur Κ 507.

121. **δέ**: *then*, in temporal apod. (§ 3 *n*).

122. Penelope also comes into the *μέγαρον* from the *θάλαμος*, *Ἀρτέμιδι ἰκέλη ἠὲ χρυσέῃ Ἀφροδίτῃ* τ 54. — **χρυσηλακάτῳ**: *with golden arrows.* The combination of this epith. with *κελαδεινή* Π 183, and with *ἰοχέαιρα* besides in Υ 70 f., seems to forbid its denoting so peaceful an attribute as "of golden distaff." See on 131. — **ἐικυῖα**: see on β 383. The points of comparison are slenderness of figure and youthful beauty. *Cf.* ζ 102 ff., 151 f., 162 ff.

123. **ἅμα**: of attendance upon, as in α 428. — **κλισίην**: represented by the *κλισμῷ* of the formula 136. It was the work-stool of the house-dame in the *θάλαμος*. See on α 130, and *cf.* τ 55–59. The same subst. and adj. as here occur Κ 566, Ν 240, of the hut or 'tent.'

124. **τάπητα**: to be thrown over the stool; see on α 130 *fin.*

125. **ἀργύρεον**: recent discoveries make it prob. that the actual utensils of this sort, which suggested the poet's phantasy, were only overlaid with precious metals, not solid.

126. **Θήβῃς**: the capital of upper Egypt, and royal residence during the second great imperial period, which is called Theban after the city.

127 = Ι 382 (*-τίας*).

129. *Cf.* Ι 122 = 264, where the second hemistich is the same. — **τάλαντα**: no coined money is mentioned in Homer, only bullion.

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χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα·
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
"ἴδμεν δή, Μενέλαε διοτρεφές, οἵ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικεν,

130. **χωρὶς αὖτε**: *separately in her turn*, as in ι 222, ω 278.

131. **ἠλακάτην**: the distaff was commonly of reed. The same material might be used for arrows. See on 122.—**ὑπόκυκλον**: relics of such wheeled utensils have been found at Olympia. *Cf.* the automata of Hephaestus Σ 375 ff. Notice the chiastic order of substs. and adjs.

132. *Cf.* 616 = ο 116.—**ἀργύρεον**: the repetition of the epith. leads back from the digression following 125.—**ἐπί**: *thereon*, adv.—**κεκράαντο**: from κεράννυμι rather than κραίνω. The whole phrase means that the edges were gilded. *Cf.* ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνήρ ζ 232 = ψ 159.

133. **παρέθηκε φέρουσα**: part of the formula 55. See on α 127.

134. **αὐτῷ**: the basket *itself*, distinguished from its contents.

135. **τετάνυστο**: *lay* (*stretched out*).—**ἔχουσα**: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.—This second hemistich occurs also ι 426 (-ντες).

136. The first hemistich occurs also Ω 597; for the second, see on α 131.

138 f. **οἵτινες . . . ἱκανέμεν**: *what men these claim to be who have come.* The first pron. is in pred. appos. *Cf.* γ 71, and see on α 180.

140 = Κ 534. — **ἦ**: introduces the second member of a double question, "will what I am about to say prove false or true?" See on α 226.—**κέλεται**: sc. φάσθαι. *Cf.* φάσθαι δέ με θυμὸς ἀνώγει φ 194.

141 = τ 380 (ἀλλ' οὔ πω). *Cf.* ζ 160.—**ἐοικότα**: sc. ἄλλῳ τινί.—**ὧδε**: its correlative is ὡς of 143.

142 = ζ 161. For the second hemistich, see on γ 123. The verse is parenthetical.

143. **Ὀδυσσῆος υἷι**: where we expect Ὀδυσσῆι, as in ὡς σὺ δέμας φωνήν τε πόδας τ' Ὀδυσῆι ἔοικας τ 381. Tel-

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Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνήρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ
ἤλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὁρμαίνοντες."
τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐίσκεις·
κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται.
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών."
τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·

emachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. *Cf.* 27.

144. *Cf.* 112.

145. **κυνώπιδος**: so Helen calls herself here and Γ 180, and similarly *κυνὸς κακομηχάνου ὀκρυοέσσης* Ζ 344.

146 = Κ 28 (*ἤλυθον ἐς*). — **ὑπὸ Τροίην**: *under* the walls of *Troy*.

148. **νῦν**: *now* that you call my attention to it. Menelaus had noticed before (113–119) only the bearing of Telemachus at mention of Odysseus. — **ἐίσκεις**: *likenest*, "judgest from resemblance," "thinkest."

149 f. **τοιοίδε**: *such* as you see here, the deictic *-δε* contrasting with the remote dem. *ἐκείνου*. *Cf.* 64, 74. — **πόδες . . . χαῖται**: throws into specific details the thought 'such was he from head to foot,' *ἐς πόδας ἐκ κεφαλῆς* Σ 353.

150. **ἐφύπερθε**: like *ὑπένερθεν*, when the description proceeds in reverse order, serving to enhance the vividness of the representation. *Cf. μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν* θ 135.

151 f. **μεμνημένος . . . μυθεόμην**: *was calling to mind and talking about Odysseus*. *Cf. εἰπὼν ἀμφ' Ὀδυσῆι* ξ 364, and see on 118. — The last hemistich is used ψ 307.

153. **ἀμφ' ἐμοί**: a parallel phrase is *εἵνεκ' ἐμεῖο* 170. — **αὐτάρ**: paratactic, where we should say *when*.

154 = 115.

Vs. 155–202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

155 = ο 48. See on α 213.

156 = 291, 316, ο 64, 87 (*cf.* 167), all dealing with this Menelaus-visit, and Ρ 12. — **ὄρχαμε λαῶν**: see on γ 400. After the voc., *λαῶν* takes the place of *ἀνδρῶν* for metrical reasons. The dipody occurs also κ 538, and thrice in the *Il.*

157. **κείνου μέν**: an echo of 149. —

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ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἄντα σέθεν, τοῦ νῶι θεοῦ ὣς τερπόμεθ' αὐδῇ.
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἕπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάις οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,
ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ', οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὢ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων

ἐτήτυμον: *really*, adv. It is pred. adj. in ψ 62, where the hemistich also occurs.

158–160. *Cf.* γ 22 ff. — **νεμεσσᾶται**: *ἀντὶ τοῦ αἰδεῖται* (Schol.). *Cf.* 195, β 64. — **ὧδε**: see on α 182. — **ἐλθὼν τὸ πρῶτον**: either *coming for the first time*, or *as soon as he is come, i.e. ἐπεὶ τὸ πρῶτον ἤλυθε*. — **ἐπεσβολίας**: lit. *word-throwing*, a contemptuous expression, found only here. *Cf. λωβητῆρα ἐπεσβόλον* B 275. Aristarchus thought the word ridiculous here, and Zenodotus read *ἐπιστομίας*. — **ἀναφαίνειν**: *show up*, "bring forth," "indulge in," trans. *Cf. μή τίς μοι ἀεικείας ἐνὶ οἴκῳ | φαινέτω* υ 308 f. — **τοῦ**: rel., to be construed with *αὐδῇ*. — **θεοῦ ὣς**: the full expression would be *ὥσπερ θεοῦ αὐδῇ*. See on 45.

163. **ἔπος, ἔργον**: see on β 272, and *cf. ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ* A 395. — **ὑποθήσεαι**: used absolutely in β 194. The fut. ind. follows *ὄφρα* as in *ὄφρ' ἐγὼ αὐτὸς | ἄλμην ὤμοιιν ἀπολούσομαι* ζ 218 f., *ὄφρα με μήτηρ | ὄψεται* ρ 6 f. The primary notion is of course a temporal one, *until I shall, etc.* GMT. 44, 1 N. 1; M. 326, 3.

165. **ᾧ μὴ ἔωσιν**: *who may not have*, the neg. showing cond. force. — **μὴ ἄλλοι**: with synizesis.

166 f. **νῦν**: see on α 35. — **οἱ**: really redundant after *Τηλεμάχῳ*, and needed rather with *ἀλάλκοιεν*.

167. **εἴσ'**: for the accent, see § 10 *d*. — **οἵ κεν ἀλάλκοιεν**: for the mode, see on α 254.

171 ff. **καί μιν, καί** (174), **καί** (178): instead of continuing the rel. const. (*ὃν καὶ ἔφην κτλ.*), the poet uses three independent sents., and climactically prepares the way for the sad contrast in 181 f. See § 1 *d*. — **ἔφην**: *I said in my heart*, *i.e.* I thought, *cf.* 664. With *φιλησέμεν* it forms a more vivid expression for *ἐφίλησα ἄν*, as shown by 174, 178 f. *Cf. φθίσεσθαι . . . ἔμελλον | εἰ μή μοι σὺ ἕκαστα . . . ἔειπες* ν 384 f. For the subj. of the inf., *sc.*

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Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκεν
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός,

ἐμέ; its obj. is *μίν*. — **ἐλθόντα**: its 'epexegesis' (§ 1 *t*) is the following sent. *εἰ . . . Ζεύς*, *i.e.* it is equiv. to *πόλιν* or *οἰκόνδε ἐλθόντα*.

172. **ὑπεὶρ ἅλα**: const. with the verbal subst. *νόστον*. *Cf.* *γ* 142. For the separation of Menelaus and Odysseus on their return, *cf.* *γ* 159 ff.

173. **γενέσθαι**: redundant in Attic prose. So *α* 379, *γ* 271, *etc.* More frequent in this use is *εἶναι*, as in 211.

174. **νάσσα**: 1st aor. from *ναίω* (*νασ-jω*), here in causative sense, *cause to be habitable, give to dwell in.* See on *α* 404 *fin.*

175. **τέκεϊ ᾧ**: for the quantity of the final *ι*, see § 18 *a*. The same verse-close occurs also Ω 36, after *ᾗ τ' ἀλόχῳ ἰδέειν καὶ μητέρι*. Here, the son is made to represent the whole family.

176. With the second hemistich, *cf.* that of *γ* 85. — **ἐξαλαπάξας**: on this a scholiast says: *οὐκ ἔστι νῦν πορθήσας, ἀλλ' ἁπλῶς κενώσας καὶ μεταναστήσας τοὺς ἐνοικοῦντας εἰς ἕτερον τόπον.* This could be done, of course, only to conquered cities, which had become the *γέρας* of the king. Whole cities are proffered to Achilles by Agamemnon I 149 ff.

177. **αἵ**: *of such as.* Before a rel. characterizing a whole class of persons or things, a gen. pl. of a corresponding dem. is often omitted. *Cf.* *α* 313, *β* 29, *ζ* 150, *etc.* — **ἀνάσσονται**: the pass. only here.

178. **κὲν ἐμισγόμεθα**: for the impf. following aors. (174) to express repetition or continuance, *cf.* *ε* 311, *ι* 304. Monro (§ 323) thinks it may here refer to pres. time, to the time of speaking, as in the classical language, but contrary to the usual practice of Homer (GMT. 49, 2 N. 1).

179. **φιλέοντε, τερπομένω**: *sc.* *ἀλλήλους, ἀλλήλοις*. *Cf.* *τεταρπόμενος τεκέεσσιν* *ξ* 244.

180. **πρίν γ' ὅτε δὴ** *κτλ.*: see on *β* 374. The simpler idiom would be *εἰ μὴ θάνατος*. The second hemistich (following *θανάτου δέ*) occurs also Π 350. — **ἀμφεκάλυψεν**: tense and mode are influenced by the preceding apod. See on *ἔτετμεν* *α* 218.

181. **τὰ μέλλεν ἀγάσσεσθαι**: *was likely to, doubtless did begrudge this.* *Cf.* 94, 200, *α* 232. The strength of the opinion is modified here by *πού*, in 377 by *νύ*. The reason for the opinion is given by the rel. sent. following. *Cf.* Β 116 ff. — We have an

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ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."
  ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος·
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἠοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
"Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε

approach here certainly to the idea so prevalent in Hdt., that the gods may become displeased at overweening happiness among men.

182. *Cf.* γ 241, and see on 806.

183. *Cf.* 113.

184 = ψ 218 (οὐδέ κεν). — **Ἀργείη**: this fixed epith. of Helen occurs in the *Od.* also 296, ρ 118. It was more apposite while she was in Troy, *i.e.* in the *Il.*, where it occurs nine times.

186. **οὐδ' ἄρα** κτλ.: the 'litotes' (§ 2 *r*) is still not so strong as the anaphoric κλαῖε μέν, κλαῖε δέ above, and prepares the hearer to find Pisistratus proposing a cessation of the untimely grief. He had never seen the brother whose death he mourned (*cf.* 200 ff.).

187 = α 29 (Αἰγίσθοιο).

188. **Ἠοῦς υἱός**: Memnon, king of the Aethiopians. He came to aid Priam after the Amazons. *Cf.* λ 522, where Odysseus says of Neoptolemus: κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον. Memnon was slain by Achilles to avenge Antilochus. See on γ 109.

189. The first hemistich occurs also α 31; the second ι 409, ρ 349, and six times in the *Il.*

190. **μέν**: Attic μήν. — **περὶ βροτῶν**: *beyond other mortals. Cf.* περὶ μέν σε φάμεν Διὶ τερπικεραύνῳ | ἀνδρῶν ἡρώων φίλον ἔμμεναι ω 24 f. See on α 66.

191. **ἐπιμνησαίμεθα**: the opt. corresponds to the iterative φάσκεν. See on κοτέσσεται α 101, and, for the meaning of the verb, on δ 118.

192. **οἷσιν**: may here be equiv. to ἡμετέροισι (see on α 402), but is plainly meant to refer to Nestor, as though it belonged with the φάσκε, and not with ἐπιμνησαίμεθα. The hemistich occurs also α 269, Λ 76 (σφοῖσιν). — **ἀλλήλους ἐρέοιμεν**: *asked one another questions. Cf.* ὅπως ἐρέοιμι ἑκάστην λ 229.

193. **καὶ νῦν**: *and so now*, passing from the general reputation to the special occasion for maintaining it, much as in 166. — **τί που**: *in any way soever*, strictly cognate acc. with πιθέσθαι to be supplied. — **ἔστι**: *it is possible*, more often with neg. in this sense.

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τέρπομ᾽ ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἠὼς
ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν
κλαίειν, ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον ὀϊζυροῖσι βροτοῖσιν,
κείρασθαί τε κόμην βαλέειν τ᾽ ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὔ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε
ἤντησ᾽ οὐδὲ ἴδον· περὶ δ᾽ ἄλλων φασὶ γενέσθαι
Ἀντίλοχον, πέρι μὲν θείειν ταχὺν ἠδὲ μαχητήν."
   τὸν δ᾽ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὦ φίλ᾽, ἐπεὶ τόσα εἶπες, ὅσ᾽ ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·

194. **μεταδόρπιος**: equiv. to *μετὰ δόρπῳ during supper, i.e.* after the *δεῖπνον* (61, 68), and during the *δόρπον*, which often followed the former with small interval, as the English late 'tea' does an evening 'dinner.' See on *α* 124. Pisistratus fears that the lamentation will continue through the *δόρπον*, for which it is already time (213). For the compound adj., which occurs only here in Homer, *cf. μεταδήμιος θ* 293. For its const., see § 38 *a α*.

195. **ἔσσεται**: *sc. ὀδυρομένῳ*, "the morrow will do for weeping," the present time is inappropriate. *Cf.* 214 f.

196. **κλαίειν**: the subj. is indef., *any one's bewailing*, and the obj. is the antec. of the following rel. clause.— **βροτῶν**: const. with *ὅς*. — **καὶ πότμον ἐπίσπῃ** (*ἐφέπω*): here epexegetical of *θάνῃσι*, and so always in the *Od.* (λ 197, 389, *ω* 22, all with *ἐπίσπον*); in the *Il.* (B 359, O 495, Υ 337), it is always preceded by *θάνατον*, and is not epexegetical.

197 f. **γέρας**: *honor*, in pred. appos. to *τοῦτο*. *This is the only honor which poor mortals have* after death, viz. that their friends mourn for them (198). — **ὀϊζυροῖσι**: like *δειλοί*, the epith. contrasts mortals with the happy gods. It is found thus also N 569. — **κείρασθαι κόμην**: the subj. is indef., *that one cut the hair*. For this customary token of mourning, *cf. δάκρυα θερμὰ χέον Δαναοὶ κείροντό τε χαίτας ω* 46, *θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον | κειρόμενοι* Ψ 135 f., *χαίτη τ᾽ οὔτις ἐπὶ προθύροις | τομαῖος, ἃ δὴ νεκύων | πένθει πίτνει* Eur. *Alc.* 101 ff.

200. **μέλλεις**: *thou art likely*. See on 181. — **ἴδμεναι**: Attic *εἰδέναι* (§ 34 *k*).

201 = Δ 375, where it is more appropriate.

202. See on *γ* 112.

Vs. 203–264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells an entertaining story of Odysseus.*

204. **ἐπεί**: the apod. is not introduced until 212, *ἡμεῖς δέ let us then, etc.* See on *γ* 103 ff. — **τόσα . . . ὅσα**: *nothing but what, just what.*

205. **ῥέξειε**: virtually enlarges the

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τοῖον γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,
υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν."
ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.

preceding *εἶπες* also to *εἶπές τε καὶ ἔρρεξας*. Similarly, in *ἀκοῦσαι* | *οὔτ' ἔπος οὔτε τι ἔργον* ο 374 f., the *ἔργον* is due to the influence of a current formula. *Cf.* β 272, where the issue depends on action, not on speaking as here, and yet *ἔπος* is added.— With the verse-close, *cf.* *προγενέστερος ἦεν* η 156 = λ 343, Β 555.

206. **τοῖον**: *i.e.* *πεπνυμένου*. — **καί, καί**: *also*, emphasizes the naturalness of the inference from cause to effect. —**πατρός**: gen. of source, *sc.* *ἐσσί*. *Cf.* α 215. —**ὅ**: equiv. to *ὅτι*, quod, *wherefore*. *Cf.* *ἤ νύ τοι αἰεὶ* | *τοιοῦτος νόος ἐστίν, ὃ καὶ μεταμώνια βάζεις* σ 391. The shade of meaning is only slightly, if at all, different from that in α 382, β 45.

208. **ὄλβον**: see on γ 208.—**γαμέοντι, γεινομένῳ**: for the order ('hysteron proteron'), see § 2 *u*. The metre often decided such cases.

209. **διαμπερές**: always before the bucolic diaeresis in Homer.—**ἤματα πάντα**: *all his days*, see on β 55. In Π 499, it precedes *διαμπερές*.

210. **λιπαρῶς γηρασκέμεν**: similarly, an epith. of *γῆρας* is *λιπαρόν* *sleek*.

211. **αὖ**: *in their turn*, answering to *μέν* above.

212 f. **ἐάσομεν**: the parallel *μνησώμεθα* here favors considering the form 1st aor. subjv. rather than fut. indic. —**πρὶν ἐτύχθη**: *prevailed before*. *Cf.* 184 ff.

213. **δόρπου**: see on 194.—**ἐξαῦτις**: in Homer always denuo, de novo, *anew*. The repetition here, however, is of the act of eating, not of the particular meal, as in 234 of talking, but not of the same words. The formulae which follow describe the beginning of a new meal.

214. **χευάντων**: imv. 3d pl. See § 26 *i*. The subj. is indef., referring to the servants. So *κατὰ δέμνια θέντων* τ 599. For the custom, see on α 136.—**καὶ ἠῶθέν περ**: *as well on the morrow*, in opposition to present time. *Cf.* 194 f.

216. See on α 146.

217 = 23.

218 = α 149.

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ἔνθ᾿ αὖτ᾿ ἄλλ᾿ ἐνόησ᾿ Ἑλένη Διὸς ἐκγεγαυῖα.
αὐτίκ᾿ ἄρ᾿ εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
νηπενθές τ᾿ ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ᾿ εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,
οὐδ᾿ εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
χαλκῷ δηιόῳεν, ὁ δ᾿ ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα
ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά·
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων

219. See on β 382, and *cf.* δ 184.

220. οἶνον: *i.e.* the mixing bowl (222), and hence ἔνθεν *from which*. *Cf.* καὶ δέπα ἔνθεν . . . ἔπινον τ 62. — **βάλε φάρμακον**: the drug was therefore not liquid, but an herb. It may be regarded as a concrete symbol of the charms of the lovely Helen herself.

221. The second hemistich is epexegetical of the first. *Cf.* 788.

222 f. καταβρόξειεν, μιγείη: the first is the opt. of cond. in a rel. clause, the conclusion being an opt. of expectation (οὔ κεν βάλοι). GMT. 61, 4; M. 305 *b*. The second is the so-called opt. by assimilation or attraction (from subjv.). GMT. 64; M. 305 *fin.*, 309.

223. κατά: adv.; see on β 80, and *cf.* δ 198.

224. κατατεθναίη: *should lie dead*, plpf. of the lasting state.

225 f. προπάροιθεν: *in his presence.* Its epexegesis is ὁ . . . ὁρῷτο.

226. δηιόῳεν: for the form, after the analogy of verbs in -αω, see § 29 *k*. The subj. is *they, i.e.* the enemy. — **ὀφθαλμοῖσιν**: see on 47. Even mere tidings of it would be terrible.

227. μητιόεντα: *full of counsels, efficacious*, in that they give the relief spoken of 221 ff. See on 622.

228. ἐσθλά: *wholesome, helpful*, as in κ 287. — **Θῶνος**: gen. from a nom. Θῶν, with exceptional accent. Hdt. mentions (ii. 113 *fin.*) Θῶνις as guardian of the Canobic mouth of the Nile, and Strabo (p. 800 *fin.*) speaks of an ancient city Θῶνις in the same region, as named after this ruler.

229. Αἰγυπτίη: trisyllabic; see on 83. — **τῇ**: *in which land, where.* — The second hemistich occurs also ι 357.

230. μεμιγμένα: const. with both the clauses between which it stands. The wholesome and baneful herbs grew together. For such parenthetical position, *cf.* τέλεσσαν | ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν η 326.

231 f. ἰητρὸς δὲ ἕκαστος: a poetic exaggeration of a simple fact, as above 85 f. The great number of

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ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
"Ἀτρεΐδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε
ἀνδρῶν ἐσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθόν τε κακόν τε διδοῖ. δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ

physicians in Egypt is noticed by Hdt. (ii. 84), as well as the fact that to a certain extent every man there was his own doctor, and the surprising healthiness of the people (c. 77). — **ἐπιστάμενος**: intr., like our 'knowing.' — **περὶ πάντων ἀνθρώπων**: see on *α* 235 f. Every Egyptian, the exaggeration is, surpassed in medical knowledge even the physicians of other peoples. The formula may, however, be merely intensive, equiv. to *μάλα πολλά*. — **Παιήονος**: *Paeēon* (Ionic for Παιών or Παιάν), in E 401, 899, the surgeon of the gods, as Machāon was of the Achaeans. The name became an attrib. epith., and was applied to Apollo, causing later a blending in the conceptions of the two deities. In A 473, *παιήονα* is a song of deliverance sung to Apollo, in X 391, a song of triumph. — **γενέθλης**: see on *πατρός* 206.

233. **ἐνέηκε**: *sc. φάρμακον*.

234 = *ω* 350 (*-μενος*); with varying _ ⏑⏑ _ at the beginning, also 484, *τ* 252, and twice in the *Il.* For the second hemistich, see also on *β* 84. — **ἐξαῦτις**: with reference to 212 ff.

235. **ἠδὲ καὶ οἵδε**: *and also ye here.* See on *α* 76.

236 ff. **ἀτάρ**: closely following a voc., as in Z 86, 429, X 331, and bringing in, by way of parenthesis before following imvs. (238 f.), a thought slightly opposed to what precedes. "Your lot is on the whole a happy one, but Zeus dispenses both evil and good, and man must submit cheerfully and reasonably." For a similar thought introduced by *δέ*, *cf.* *ζ* 188 ff., *ξ* 444 f. — **ἄλλοτε ἄλλῳ**: *now to one and now to another,* but at some time to every one.

237. **διδοῖ**: Attic *δίδωσι* (§ 34 *a*).

238. **δαίνυσθε**: pres., *go on feasting.* *Cf.* 218.

239. **ἐοικότα**: *appropriate,* in this case to those *μύθοις τερπομένοισι, i.e.* cheerful. She will tell 'a good story.'

240. The first foot only varies in *λ* 328, 517, B 488. The subjvs. with *ἄν* have potential force (§ 3 *b* (2)).

242. *Cf.* 271. — **οἷον τόδε ἔρεξε**: *what a deed that was which he did,* the *οἷον* in pred. appos. with *τόδε*. *Cf.* *οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ* *λ* 519. The clause may here be an excl. as

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δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλών, οἰκῆι ἐοικὼς
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·
ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκεν,
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν· οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἐόντα,
καί μιν ἀνειρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,

in 271, α 410, or the obj. of *μυθήσομαι* understood. See also on 352.

243 = 330, γ 100.

244. αὐτόν μιν: refl. only here in Homer (*cf.* 247), for ἓ *αὐτόν*. Const. with *δαμάσσας*, *subjecting himself to.*

246 ff. The first hemistich occurs also θ 217, ξ 221, and thrice in the *Il.* Plutarch has *λαβὼν γὰρ ἐσθῆτα καὶ σκευήν, ἐν ᾗ μάλιστα μὴ δόξειν ὃς ἦν ἔμελλεν ὁρώμενος, ὥσπερ Ὀδυσσεὺς ''Ἀνδρῶν δυσμενέων κατέδυ πόλιν'' Coriol.* 22 *fin.* — **εὐρυάγυιαν . . . Τρώων πόλιν**: the repetition of 244 f. by 247, and the contradiction between *οἰκῆι* (245) and *δέκτῃ* (248), lead to the rejection of the passage by many.

247. αὐτόν: see on *αὐτῇ* β 125. — **φωτί**: a mere poet. equiv. of *ἀνδρί*.

248. δέκτῃ (*δέχομαι*): *a beggar* by profession, whose habitual attitude is bent and suppliant (*cf. πτωχός*). The word occurs only here. — **ὅς**: *although he*, not epexegetical, but referring to the subj. of *ἤισκεν*. — **τοῖος**: *i.e.* bent and suppliant like a beggar. So *τοῖον* 250.

249 f. ἀβάκησαν: occurs only here. It is best interpreted by means of *ἀνέγνων* below, clearly its direct opposite.

250. τοῖον ἐόντα: *though he was such, i.e.* in spite of his disguise. In *πῶς κέν με ἀναγνοίη τὸν ἐόντα* λ 144, the partic. is complementary, *to be that one.*

251. κερδοσύνῃ: only thrice in Homer (*cf.* ξ 31, Χ 247), and always adv. dat. sing. The pl. is more usual with such abstract substs. See on *ἀτασθαλίῃσιν* α 7.

252. *Cf.* 49. The impfs. seem to be due to metrical convenience. — **ὅτε δή**: the apod. is in 256.

253. καρτερόν: *solemn*, like *μέγαν* β 377.

254 f. μὴ . . . ἀφικέσθαι: the contents of the oath. For the tense of *ἀναφῆναι*, see on β 373. — **Ὀδυσῆα**: pred. appos. with the obj. of *ἀναφῆναι*, *to reveal him as Odysseus, i.e.* that it

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καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
ἔνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
ἂψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἂρ φρένας οὔτε τι εἶδος."
  τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.

was Odysseus who had been among them.

256. **πάντα νόον**: *the whole counsel*, referring to the stratagem of the wooden horse (271 ff.), for which Odysseus was even then preparing.

258. **φρόνιν**: *knowledge, i.e.* acquaintance with the enemy's city, *brought in* (κατήγαγε) to camp like booty. *Cf.* γ 244.

259. **ἐκώκυον**: *i.e.* at the discovery of the exploit of Odysseus and its fatal upshot (257).

261. **μετέστενον**: the compound occurs only here in Homer. The prep. implies change or revulsion of feeling, *repentantly bewailed*.

262. **ὅτε**: the temporal conj., rather than the logical, marks a simpler mode of thought than ours.

263. **παῖδα ἐμήν**: *cf.* 12 ff. — **νοσφισσαμένην**: const. with μέ. The meaning is that of λιποῦσα in the parallel passage Γ 174 f. So in τ 579 = φ 77.

264. **οὔ τευ δευόμενον**: *though he was inferior to no one. Cf.* **πολλὸν κείνων ἐπιδευέαι ἀνδρῶν** Ε 636, **ἄλλα τε πάντα | δευέαι Ἀργείων** Ψ 483 f.

Vs. 265–305. ***Menelaus also tells a good story of Odysseus, and then all retire for the night.***

266 = υ 37 (θεά), Α 286 = Θ 146 = Ω 379 (γέρον).

267 ff. For the rhetorical form of the thought, *cf.* ω 87 ff., Β 798 f. — **βουλήν τε νόον τε**: see on β 281, and *cf.* α 3.

268. See on β 364.

269. **τοιοῦτον**: *such a man*, as regards βουλήν τε νόον τε (267). — **ὀφθαλμοῖσιν**: see on 47.

270. **Ὀδυσσῆος . . . κῆρ**: a poetical periphrasis for Ὀδυσσεὺς ταλασίφρων, which could not be used in the nom.

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οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλεν
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
καί τοι Δηίφοβος θεοείκελος ἕσπετ' ἰούσῃ.
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν, ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντες
ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν,

271. See on 242.

272. **ἵππῳ ξεστῷ**: the epith. is applied to anything wrought of wood or stone. For other passages illustrating this stratagem of the wooden horse, *cf.* θ 492 ff., λ 523 ff. The story was fully developed in the Ἰλίου Πέρσις of Arctinus, on which Vergil based *Aen.* ii.

273 = θ 513, Β 352 (Ἀργεῖοι).

274. **κελευσέμεναι**: aor. inf. (§ 30 *j*), equiv. to προτρέψαι (Schol.). — **ἔμελλεν**: *must have*, see on 181.

275 = Λ 79 (οὕνεκ' ἄρα). — Some divinity favoring the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

276. **Δηίφοβος**: after Hector's death the leading chieftain of the Trojans, and Helen's husband after the death of Paris. His shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus in Verg. *Aen.* vi. 511 ff. *Cf.* θ 517 ff.

277. **περίστειξας**: indic., without aug., equiv. to περιῆλθες (Schol.).

278. **ἐκ**: *out*, adv. with ὀνομακλήδην. The compound form occurs in ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον Χ 415, and in μ 250 without ὀνομάζω. *Cf.* διὰ δ' ἀμπερές Λ 377, usually διαμπερές.

279. **ἀλόχοισιν**: *i.e.* φωναῖς ἀλόχων. See on β 121. The change from Δαναῶν to Ἀργείων is wholly for metrical reasons. *Cf.* Ζ 106 f.

282 f. **ὁρμηθέντες** κτλ.: *to spring up and go out, or, etc.* For the pl., see on 33 (App.).

283. **ὑπακοῦσαι**: equiv. to ἀποκριθῆναι, *answer* a call.

284 = π 430 (-μένους περ), χ 409 (-μένην περ), φ 129 (ἀνένευε, ἱέμενόν περ). — **ἔσχεθεν**: for the -θ, *cf.* G. 119, 11; H. 494.

285–289. This passage is usually

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Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν. ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς·
τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες."
ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμῳῇσι κέλευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.

bracketed as an 'interpolation.' It reads like another version of 280–284. See on 246 *fin.*

285. The first four feet occur also β 82. This is the fixed element in the formula.

286. Ἄντικλος: otherwise unknown.

287. ἐπὶ μάστακα: *over the mouth*, so as to cover it. So in ἑλὼν ἐπὶ μάστακα χερσίν ψ 76.

292. *Cf.* νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον B 873. The last three feet occur also Z 16, Υ 289. — **ἄλγιον**: "so much the worse," a cry of sorrow, as in π 147. — **οὐ γάρ οἵ τι**: the τὶ is separated from οὐ as in the frequent οὐ μὲν γάρ τι, and other formulae. — **τά γε**: these heroic qualities of Odysseus, as illustrated by the stories just told of him.

293. οὐδ' εἰ . . . ἦεν: *sc.* ἂν ἤρκεσε, *nor* (*would they have done so*) *even though his heart had been of iron within him.*

294 f. *Cf.* ψ 254 f., Ω 635 f. — **ὕπνῳ ὕπο**: sleep 'covereth a man up like a blanket,' as Sancho Panza also thought. See on α 364. If sleep were thought of rather as an influence or power, the gen. would be more natural. M. 202; § 3 *h* γ.

296. The verse consists of three formulaic elements. See on 184, and *cf.* ο 93.

297–300 = η 336–339, Ω 644–647.

297. δέμνια: the portable bedstead, also called λέχος. The collective term for the bed-clothing was εὐνή. — **αἰθούσῃ**: see on γ 399.— **ῥήγεα**: heavy cushions or rugs, corresponding to our mattrass. So in γ 349. Fleeces are also mentioned for the same purpose in ψ 180.

298. τάπητας: heavy woollen coverlets or comfortables, used here to make the ῥήγεα softer to lie upon.

299. χλαίνας: oblong woollen blankets, or shawls, perhaps of finer texture than the τάπητες, either used for upper bed-clothing, as here, or worn upon

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αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·
Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,

the person like the later *ἱμάτιον*, as in 50. *Cf.* ξ 520 ff. — **καθύπερθεν ἕσασθαι**: for the sleeper to *bring down over himself as clothing*. *Cf.* α 443.

300. ἴσαν: Ionic for *ᾔεσαν* (§ 34 *f*). — **μετὰ χερσίν**: lit. *between their hands*, poet. for *ἐν χερσίν*.

301. δέμνια στόρεσαν: *spread the bedstead*, combining and condensing 297–299. So *στόρεσαν λέχος* η 340. *Cf.* ψ 177 ff.

302–305. *Cf.* η 344–347, Ω 673–676.

302. ἐν προδόμῳ δόμου: for the redundance, see on γ 422. The phrase is equiv. to *ὑπ' αἰθούσῃ* 297. *Cf.* ο 5, υ 1, 143.

304 f. *Cf.* γ 402 f., and notes.

305. τανύπεπλος: a fixed epith., here inappropriate. *Cf.* Γ 228, and see § 1 *p*.

Vs. 306–350. *On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.*

306–310. See on β 1–5.

311. παρῖζεν: *cf.* γ 406. The formulae describing the rising of Telemachus, and his going forth, are here omitted, because they would be identical with those used for Menelaus. — **ἔπος** κτλ.: see on β 302.

312. τίπτε: *i.e.* *τί ποτε*, *why pray*, or *in what pray*, acc. of specification, as in 681, 707. See on α 225.

313. See on γ 326, 142.

314. δήμιον ἦ ἴδιον: *is it in public or private matter?* For the form of question, see on 140. The adjs. are in the same const. as *τίπτε* 312. See on β 28 (App.). — **ἐνίσπες**: for the form and the phrase, see on γ 101.

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ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ
μῆλ' ἁδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς,
μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τούνεκα νῦν τὰ σὰ γοῦναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνῆσαι καί μοι νημερτὲς ἐνίσπες."
τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
"ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα

317. εἰ: originally *with the wish that*, see on α 115. Here the wish becomes a condition, represented as an end aimed at, and so the clause a final one, *in order that, etc. Cf.* ἱκόμεθ', εἴ τι πόροις ξεινήιον ι 267, 349 f. H. 907; M. 293. — **πατρός**: obj. gen. *Cf.* τοῦ παιδὸς ἀγαυοῦ μῦθον λ 492.

318. οἶκος, πίονα ἔργα: the former of the stores in the palace, the latter of the fertile fields, whose crops and herds were nevertheless consumed. *Cf.* πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα Μ 283.

319. δέ: where we expect a causal particle (§ 3 *q*).

320 = α 92.

321 = α 368. Here μνηστῆρες is in appos. with οἵ above. *Cf.* β 119.

322–331 = γ 92–101.

333–350 = ρ 124–141.

337 ff. ἐξερέῃσι: with ὁπότε (335), the usual cond. rel. subjv. in similes, as after ὅτε. In the two following verses, however, containing the point of the comparison, we have independent gnomic aors. The simile in Λ 113–115 seems to have suggested this.

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βοσκομένῃ, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐών, οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ', ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω,
ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι

339. **ἀμφοτέροισι δὲ τοῖσιν**: *and on both those, i.e.* the young, and the mother returned. This hemistich occurs also π 215, the second Δ 396.

340. The repetition of phrase emphasizes the aptness of the comparison. See on α 380.

341. The formula occurs besides four times in both *Il.* and *Od.* It is used in earnest wishes, whether capable of fulfilment or not. Five times it is followed by the opt. in the third pers., as here, once by the opt. in the first pers., Η 133, once by the inf. with omitted subj. of the first pers., ω 380, and once by the inf. with omitted subj. of the second person, η 313.

343. **ἐξ ἔριδος**: *in consequence of strife* as to which was the better man, *in combat.* So Η 111.—**Φιλομηλεΐδῃ**: a king of Lesbos, acc. to Eustathius, who challenged all visitors to a wrestling match. He is mentioned only in this and the duplicate passage. In Ω 544, Lesbos is *Μάκαρος ἕδος.*

345 f. = α 265 f.

347. **ταῦτα**: *in these matters,* acc. of specification.

348. **ἄλλα παρέξ**: *other things* than the truth, *away* from the point, *falsehoods.* The phrase is still further explained by *παρακλιδόν evasively. Cf. παρατροπέων* 465, *ἄλλως* ξ 124.

349 f. **τὰ μέν, τῶν**: strictly both are dem., though the first may be translated as rel., emphatically preceding its dem. clause. *Cf. τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται* Α 125. In all other cases the articular forms in rel. use follow the word to which they refer. M. 262.—**γέρων ἅλιος**: Proteus, 385 ff. This hemistich occurs also 384, 401, 542, ρ 140.

Vs. 351–397. *Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.*

351 f. **Αἰγύπτῳ**: here prob. of the country, as in 355, 483, ξ 246, 275, ρ 426, 448. With an appropriate

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ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσιν,
τόσσον ἄνευθ', ὅσσον τε πανημερίη γλαφυρὴ νηῦς
ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν·
ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆας ἐίσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι
πνείοντες φαίνονθ' ἁλιαέες, οἵ ῥά τε νηῶν

epith. it refers to the river Aegyptus (*i.e.* the Nile) in 477, 581, ξ 257, 258 = ρ 427. *Cf.* 'from the river of Egypt, unto the great river, the river Euphrates' *Gen.* xv. 18. — **ἔτι**: const. with ἔσχον, "it was when I was still detained in Egypt." *Cf.* 736.

352. **ἐπεὶ οὐ**: with synizesis. — **ἔρεξα**: without doubling of ρ (§ 12 *c*), as in 242. — For the offence of Menelaus, see on 473. — **τεληέσσας**: *efficacious*. *Cf.* εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρῃσι γένοιτο ρ 496. The word occurs only in this phrase in Homer (582, ν 350, ρ 50 = 59, Α 315, Β 306), but *cf.* φωνῇ καὶ πτερύγεσσι τεληέντων (*significant*) οἰωνῶν *Hy.* iii. 544.

353. **αἰεί**: const. with μεμνῆσθαι, with which *sc.* τινὰ *one*. — **βούλοντο**: the reason for the impf. is not clear. Perhaps it is due to metrical convenience. — **θεοί**: redundant after 351. — **ἐφετμέων**: refers to definitely expressed commands elsewhere in Homer, as in Ε 818, Ω 570.

354. **νῆσος . . . ἔστι**: epic introduction of local description, as in ι 116. See on γ 293. The ἔπειτα has some dem. force, with reference to 351 (see on α 106). Merry compares our 'now,' used at the beginning of a story, or to mark the progress of the narrative to a new stage. — **πολυκλύστῳ**: only in this hemistich, which occurs also ζ 204, τ 277.

355. **Φάρον**: the historic island of this name, only one mile off Alexandria, was united by a causeway with the mainland.

356. **πανημερίη**: *in a day*, pred. adj. adv. *Cf.* τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης λ 11. The ancients thought the coast had advanced toward the island since Homer's time. But the whole passage is legendary and gossipy.

357. **ἤνυσεν**: *accomplishes*, gnomic aor.

358 f. **ἀπό**: adv. with βάλλουσιν, *they* (the crews) *push off*, *sc.* with the punting-pole, κοντός ι 487.

359. **μέλαν**: the same water may be spoken of as *dark*, or *clear* (λευκόν ε 70) without regard to particular circumstances. See § 1 *p*. The epith. here, however, is more applicable to deep water, especially when its surface is disturbed.

361. **φαίνοντο** κτλ.: *showed themselves, came*, to be closely joined with πνείοντες, which, in turn, is restricted by ἁλιαέες, *blowing with sea-blasts*.

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πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καί με σάωσεν,
Πρωτέος ἰφθίμου θυγάτηρ ἁλίοιο γέροντος,
Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
'νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.'

362. **πομπῆες**: *cf.* ἐπεὶ οὐκέτι φαίνετο πομπή κ 79, of rowing with no breeze. — For the second hemistich, see on γ 142.

365. **Πρωτέος**: in Homer, a prophetic sea-god, in Hdt. (ii. 112), a king in Memphis. *Cf.* Πρωτεὺς δ' ὅτ' ἔζη τῆσδε γῆς τύραννος ἦν, | Φάρον μὲν οἰκῶν νῆσον, Αἰγύπτου δ' ἄναξ Eur. *Hel.* 4 f. — The second hemistich occurs also A 538 = 556, Ω 562, of Thetis.

366. **Εἰδοθέη**: with this compassionate sea-goddess, *cf.* the rescuer of Odysseus, Leucothea, ε 333 ff. Euripides (*Hel.* 11 ff.) calls her Εἰδώ when a girl, Θεονόη when a maid. — **θυμὸν ὄρινα**: *I moved her heart* by my desolate condition.

367. **μ' οἴῳ**: *i.e.* μοι οἴῳ, a rare elision (§ 10 *a*). — **ἔρροντι**: the word implies distress and misery. To see a god in bodily presence, was the privilege only of the solitary. *Cf.* κ 275 ff.

368. **ἰχθυάασκον**: fish, afterwards so prized by Athenian epicures, were eaten by the Homeric men only to prevent starvation. *Cf.* μ 329 ff. The favorite meats were beef and pork.

369 = μ 332.

370. The first hemistich occurs also κ 400 = 455. The second is a variant on ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν, occurring only here.

371. The verse forms the first member of a double question. The first hemistich occurs also ι 273 = ν 237. — **λίην τόσον**: *so very*. — **χαλίφρων**: *light-witted*, occurs also in ἔτι νήπιος ἠδὲ χαλίφρων τ 530.

372. **ἑκὼν μεθίεις**: *dost thou of thine own accord relax thine efforts?* Hector charges Paris with this in Z 523, where μάχης is easily supplied from the context. *Cf.* ὅστις ἑκὼν μεθιῇσι μάχεσθαι N 234.

373. *Cf.* 466. — **ὡς**: strictly an excl. (*how!*), amounting to a reason (*since*) for asking the preceding question, equiv. therefore to ὅτι οὕτως. See on 109.

374. *Cf.* 467.

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ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου,

375. This formula occurs fifteen times, only in the *Od.*

377 f. **μέλλω ἀλιτέσθαι**: see on 181.

378. The second hemistich, a mere verse-filling formula, occurs also *π* 200, *τ* 40, *χ* 39. For the form with *τοί*, see on *α* 67.

379–381 = 468–470.

379. **δέ**: parataxis, with the force of a causal particle. — **πάντα ἴσασιν**: an ideal of pious trust, like *πάντα δύνανται*. The Homeric gods are really much restricted in attributes.

380. **ἔδησε κελεύθου**: gen. of separation, as in *α* 195. *Cf.* *πεδάασκον ἐμῆς ἀπὸ πατρίδος αἴης* *ψ* 353. We say 'weather-*bound*.'

381. *Cf.* 390 = 424 = *κ* 540. — **νόστον**: obj. of *εἰπέ* (*about my return*), and explained by *ὡς . . . ἰχθυόεντα*. *Cf.* *α* 87. — **ἐλεύσομαι**: see on *ἐρχομένοιο* *β* 30.

382 = 398, *κ* 487, 503, *μ* 115. *Cf.* *ι* 272, 287, 368, 506, *λ* 59, 180 = 215, 563, and see on 471.

383 = 399. See on *α* 179.

384. **πωλεῖται**: *comes often*, serves as frequentative of *πέλομαι*.

385 f. **ὅς τε** *κτλ.*: see on *α* 52 f. In 460 Proteus is *ὀλοφώια εἰδώς*.

386. **ὑποδμώς**: for the descriptive force of the prep., *cf.* *ὑφηνίοχος, ὑποδρηστήρ, ἐπιμάρτυροι* *α* 273.

387. **τεκέσθαι**: *sc.* *ἐμέ* as obj., implied in *ἐμόν*.

389 = *κ* 539. — **ὅς κεν**: dem., introducing the apod., which is expressed by a potential subjv. (§ 3 *b* 2) instead of an opt. So *ρ* 539 f., Λ 386 f. — **ὁδόν, κελεύθου**: so far as any distinction is made, the first, like via, has a local, the second, like iter, a verbal force. *Cf.* *ἄλλην ὁδὸν ἄλλα κέλευθα | ἤλθομεν* *ι* 261 f. — **μέτρα**: the pl. with reference to the different days of the journey.

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νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα·
καὶ δέ κέ τοι εἴπῃσι, διοτρεφές, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.'
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ,
τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς
πνοιῇ ὕπο Ζεφύροιο μελαίνῃ φρικὶ καλυφθείς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης

393. **σέθεν**: *i.e.* σεῦ (§ 15 *e*). It is gen. abs. with *οἰχομένοιο*, in spite of the *τοί* preceding. — The second hemistich occurs also 483.

395. **φράζου**: *devise.* — **γέροντος**: obj. gen. with *λόχον*. *Cf.* *τὸν λοχησάμενος* 388.

397. **ἀργαλέος**: pers. const. for neut. impers. "it is hard," *etc.*

Vs. 398–463. *Menelaus tells further of the capture of Proteus, his mutations and final submission.*

400 = Θ 68 (*-βήκει*) = Π 777 (*ὄφρα μέν*). — **ἦμος**: followed here by the subjv. (see on *β* 1), because the main verb expresses customary action. — **δέ**: perhaps to be taken here for *δή*. — **ἀμφιβεβήκῃ**: *attains, occupies,* without the idea of *protecting* seen in Α 37.

401. **εἶσι**: always has present meaning in Homeric comparisons and general descriptions. *Cf.* *ζ* 102, *θ* 163, and see § 30 *h fin.* For an instance of future meaning, *cf.* 411.

402. **πνοιῇ ὕπο**: strictly a local relation, *under the blast*, passing, as in the English, into one of cause and effect. See on 294 f. — **φρικί**: here not the *ruffling* or *ripple*, as in Η 63 f., but the *sea* itself *ruffled* by the breath of Zephyrus. — **καλυφθείς**: *i.e.* "from his concealment."

404. **νέποδες**: *offspring*, Lat. n e p o t e s. The connection with *πόδες* (*νέω-πόδες, swim-footed*) was a folk-etymology. Theocritus uses the word (xvii. 25) in the sense of *ἀπόγονοι*. — **ἁλοσύδνης**: *sea-daughter*, in Υ 207 of Thetis, here of Amphitrite, who *κήτεα πολλὰ τρέφει* *ε* 422. See on *γ* 91. All characteristics of this Homeric Mediterranean seal must be deduced from this passage and *καὶ τὴν μὲν φώκῃσι καὶ ἰχθύσι κύρμα γενέσθαι* | *ἔκβαλον* *ο* 480 f., where they are made to be man-eat-

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ἀθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἠοῖ φαινομένηφιν
εὐνάσω ἑξείης· σὺ δ' εὖ κρίνασθαι ἑταίρους
τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.
φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσῃσι νομεὺς ὣς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ' ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
αὖθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν

ing. Buchholz, *Hom. Real.* i.[2] p. 146, cites Erhard's *Fauna der Cycladen* as authority for the existence of a seal in the Mediterranean, the *Phoca Monachus*, whose lairs are even now called φωκότρυπαι.

406. πικρὸν ὀδμήν: *cf.* ὀλοώτατος ὀδμή 442. In the first case only would the fem. form of the adj. present metrical difficulty. *Cf.* ἅλμην | πικρήν ε 322 f., and see § 20 *a*.

408. εὐνάσω ἑξείης: *I will make thee lie down in due order*, of a number of objects. The goddess includes the comrades whom he was to take with him (440, 449).

410. *Cf.* κ 289 (δήνεα Κίρκης). Here ὀλοφώια is used as a subst. — **τοῖο γέροντος**: *cf.* τοῖο ἄνακτος γ 388. The dipody closes the verse also ω 387, and four times in the *Il.*

411 f. ἀριθμήσει καὶ ἔπεισιν: *will count and go over*, a hysteron proteron (2 *n*), as in the corresponding verbs of the next verse.

412. πεμπάσσεται: the verb indicates the most primitive numerical grouping, by fives, from the five fingers. A larger grouping by tens is found π 245, B 126. πέμπε is Aeolic for πέντε.

413. μέσσῃσι: *sc.* φώκῃσι. — **πώεσι**: simple local dat. Possibly the force of ἐν was still felt.

415. καὶ τότ' ἔπειτα: *and at that time then*, introduces the apod. in parataxis. *Cf.* 422, and see § 3 *o*. — **ὑμῖν μελέτω κτλ.**: *look ye to your mighty strength*, *i.e.* put it forth.

416. ἔχειν: inf. as imv., like κρίνασθαι 408. — **μεμαῶτα**: *in spite of his fury*, enlarged upon by the next clause.

417 f. πάντα γιγνόμενος: lit. *by becoming everything*, *i.e.* by assuming all imaginable shapes. *Cf.* 456 ff. The power to do this is a feature in the tales of many peoples, and is very appropriate in a god of the restless sea. Thetis, seized by Peleus, took 'Protean' shapes (*cf.* Pind. *Nem.* iii. 35 f.). — **πειρήσεται**: *sc.* ἀλύξαι, or, per-

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ἑρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.
ἀλλ' ὅτε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
τοῖος ἐών, οἷόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἴρεσθαι δέ, θεῶν ὅς τίς σε χαλέπτει,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.'
ὣς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,

haps, *ὑμῶν*. — **ὅσσα . . . γίγνονται**: *cf.* *ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει* σ 131 = P 447, with sing. verb (§ 3 *j*). Here *ἑρπετὰ γίγνονται* is hardly more in meaning than *ἕρπει*, and the whole rel. clause is thus equiv. to a subst. parallel to *ὕδωρ* and *πῦρ* in the expansion of *πάντα*. — The last dipody closes the verse seven times in the *Il.*

420. **αὐτός**: *he himself*, in propria persona, explained by the following verse.

421. *Cf.* 414.

422. **σχέσθαι**: equiv. to *μεθίετε remit*, with gen. of separation.

423. **θεῶν κτλ.**: *cf.* 380.

424 = 390 (381).

425 = 570 (*εἰπών*), λ 253. *Cf.* ε 352 (*αὐτὴ δ' ἂψ ἐς*), Ξ 229. — **κυμαίνοντα**: found only thus at the close of the verse, in formulaic usage. It is not necessary to consider it proleptic (*ὥστε κυμαίνειν*). *Cf.* Vergil's haec Proteus, et se iactu dedit aequor in altum *Georg.* iv. 528.

426. **ἐν ψαμάθοισι**: *sc.* *ἁλίῃσι* (438, γ 38), *i.e.* drawn up on shore for a long stay. *Cf.* *ἐκέλσαμεν ἐν ψαμάθοισι* ι 546, A 485 f.

427 = 572, κ 309. *Cf.* Φ 551 (*ἕστη κτλ.*). — **ἤια**: Attic *ᾖα, ᾔειν* (§ 34 *f*). So in 433. It is often confounded with the same form in 363. — **πόρφυρε**: impf. ind. The verb denotes agitated motion (see on β 428), and is here metaphorically used of the heart eagerly revolving plans. *Cf.* *ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα* Ξ 16, also Vergil's multa movens animo, talia volutans.

428. See on β 407.

429 = 574. — **ἀμβροσίη νύξ**: the same verse-close occurs also η 283. The epith. is constant of night and sleep, as gifts from heaven for the refreshment of the world.

430 = 575, ι 169, 559, κ 186. — **ἐπὶ ῥηγμῖνι**: *at the breakers*, for *ῥηγμίς* is *κῦμα χέρσῳ ῥηγνύμενον* Δ 422 ff. *Cf.* *ἄκρον ἐπὶ ῥηγμῖνα ἁλός* Υ 228 f.

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καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἤια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικεν·
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἁλίῃσιν
ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
ἑξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ.
ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή·
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα
ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.
πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·

432. εὐρυπόροιο: *cf.* *πόρους ἁλός* *paths of the sea* *μ* 259. The corresponding epith. of the earth is *εὐρυοδείης* *κ* 149. The formula *γ* 497 is used of sunset on land or sea.

433. πολλά: *earnestly*, cognate acc. adv. with *γουνούμενος*.

434. πεποίθεα: with old ending (§ 26 *e*). — **πᾶσαν ἐπ' ἰθύν**: *for every enterprise*, occurs also in *ἄριστοι | πᾶσαν ἐπ' ἰθύν ἐστε* Z 78 f., addressed to Hector and Aeneas.

435. ὑποδῦσα: resumes 425. The action is brought up again to that of *ἄγον*, in *ἧστο μένουσα* 439. — The second hemistich occurs also Σ 140.

438. εὐνάς: *beds* in the sand for Menelaus and his companions, *cf.* 440.

440. *Cf.* 408.

441. κὲν ἔπλετο: *would have become*, anticipating *ἀλλά* (= *εἰ μή*) 444. — **αἰνότατος**: pred.

443. παρὰ κήτεϊ: not an exact description of their position inside the seals' skins. It seems to anticipate 448 f.

444. ἐσάωσε καὶ ἐφράσατο: see on 411.

445. ἀμβροσίην: usually the food of the gods (*immortality*), as nectar was their drink. Here it is a perfume. For similar uses, *cf.* Ξ 170 f., Π 670, Τ 38. — **φέρουσα**: see on *α* 127.

446. ὄλεσσε: the subj. is a pron. referring to *ἀμβροσίην* (§ 1 *b*).

447. ἠοίην: really an adj. (*sc.* *ἡμέραν*) used as subst. Like *ἠώς*, it denotes the forenoon until *μέσον ἦμαρ*. *Cf.* *ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ κτλ.* *ι* 56 ff. — **τετληότι θυμῷ**: *steadfastly*, a formula characteristic of the *Od.*, closing the verse nine times.

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φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὗρε δὲ φώκας
ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν.
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·
ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·
'τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλάς,

448. **ἀολλέες**: equiv. to ἀθρόαι 405. Seals come out on the shore in schools, at certain times in the day, to bask in the sun and sleep.

449. *Cf.* 430. The second hemistich occurs also Β 773.

450. **ἔνδιος**: *at midday*, pred. adj. for adv.

451. **ἐπῴχετο**: answers for a preterite tense of ἔπεισιν 411. — **λέκτο**: *counted, told off*, 2 aor. mid. from stem λεγ-, *cf.* λέγε 452. But λέκτο 453 *laid himself*, is from stem λεχ-, as λέξεται 413.

452. **ἐν**: *there among*, adv., afterwards explained by the local dat. κήτεσιν.

453. **ὠίσθη**: for the force of the aor., see on α 323. — **δόλον εἶναι**: *that guile was on foot*, as in κ 232.

454. **δὲ ϝιάχοντες**: the ϝ had the effect of a single liquid in making position (§ 41 *j*).

456. **ἠυγένειος**: *well-bearded*, only here separated from its subst. Elsewhere it forms with λίς the verse-close (Ο 275, Ρ 109, Σ 318). Some regard it as a protraction of εὐγενής, as κυανοπρῴρειος of κυανόπρῳρος (γ 299).

458. **γίγνετο**: the change to impf. is due to metrical convenience.

459. *Cf.* 419, ι 435.

460. **ἀνίαζε**: *was tired* of taking new shapes, and therefore resumed his first. *Cf.* 420 f. The verb is trans. and has ῐ in Ψ 721, trans. also in τ 323, but has ῑ, as in all other cases. *Cf.* 598, and see § 41 *f* γ. — **ὀλοφώια εἰδώς**: see on 410, 385, β 16.

461. The first hemistich occurs also λ 99, μ 36, ρ 123. The second is a variant on that of 234.

462. *Cf.* Α 540, where the formula is more appropriate. A mortal would not share the counsels of the gods. — **θεῶν**: const. with τίς.

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ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή;'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'οἶσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεείνεις;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισίν τε θεοῖσιν
ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.
οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρίν γ' ὅτ' ἂν Αἰγύπτοιο διιπετέος ποταμοῖο

463. **τέο** (τοῦ, τίνος) **σε χρή**: see on α 124.

Vs. **464–490**. *Menelaus tells further of his conversation with Proteus.*

464. See on 375.

465. **οἶσθα** κτλ.: *thou knowest, etc. Cf.* οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω A 365, and Vergil's scis, Proteu, scis ipse *Georg.* iv. 447. — **παρατροπέων**: the partic. is best taken as intrans., *turning thyself away, evasively.* με ταῦτα form then a double acc. after ἐρεείνεις.

466 f. *Cf.* 373 f. Here the ὡς may be regarded as dependent on οἶσθα.

468–470 = 379–381.

471 = 491, 554, λ 145, 404, 440, 487. See on 382.

472. **ἀλλὰ μάλα**: *but by all means.* So ε 342, 360, ζ 258, μ 108; with neg. *but by no means,* ε 358, B 241. — **ὤφελλες**: *thou oughtest.*

473. The first hemistich occurs also λ 130. — **ῥέξας ἀναβαινέμεν**: the partic. holds for us the chief idea, *to have sacrificed before embarking. Cf.* γ 141 ff., where Menelaus and his party leave Troy without the sacrifices which Agamemnon thought proper. Here, however, some subsequent neglect on the part of Menelaus seems referred to. *Cf.* 477 f.

474. **σὴν ἐς πατρίδα**: elsewhere preserves its archaic subst. γαῖαν, both at the close of the verse, as in 476, and once at the beginning of the verse, Ω 557. — For the second hemistich, see on α 183.

475 = ε 41 (ὣς γάρ), 114 (ἀλλ' ἔτι οἱ), ι 532 (ἀλλ' εἴ οἱ). *Cf.* ζ 314 = η 76.

476 = ζ 315, ι 533, κ 474, ο 129, ψ 259. *Cf.* ε 42 = 115 = η 77 (ὑψόροφον). — **οἶκον, γαῖαν**: hysteron proteron, see on γ 392. For the poet. terminal acc., see on α 21.

477. **πρίν γ' ὅτ' ἄν**: see on β 374. — **Αἰγύπτοιο**: see on 351. The name Νεῖλος occurs first in Hes. *Theog.* 338.

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αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἥν σὺ μενοινᾷς.'
  ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἴγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλέην τε.
ἀλλὰ καὶ ὣς μύθοισιν ἀμειβόμενος προσέειπον·
'ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἧς ἐπὶ νηὸς
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.'
  ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·

478. ὕδωρ: the terminus ad quem is usually a word signifying house, home, or land. M. 140, 4. — For the second hemistich, *cf.* γ 144.

479 = λ 133, ψ 280. The first hemistich is a frequent formula; for the second, see on α 67.

480. καὶ τότε: takes up the ὅτε of 477, as in an apod. after a temporal prot. without πρίν. See on 415.

481 = 538, κ 496, *cf.* ι 256 (ἡμῖν δ' αὖτε), κ 198 = 566 = μ 277 (ἐφάμην, τοῖσιν δέ).

482. ἠεροειδέα: see on β 263.

483. The first four feet occur also ρ 426, the second hemistich 393. The use of the formula begets an inconsistency with 355 f. For a more natural use of δολιχός, *cf.* γ 169.

484. See on 234.

486. See on α 169.

488. For the details, *cf.* γ 153 ff.

489. ἠέ: answers to ἦ 487; see on α 175. The ἠέ of 490 is disjunctive.

490 = α 238, ξ 368.

Vs. 491–537. *Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.*

492 = λ 463 (οἶδα last foot). — **οὐδέ τί σε χρή**: see on α 296.

493. δαῆναι: *learn* (teach thyself), aor. pass. of διδάσκω. — **ἐμὸν νόον**: "what I know."

494. ἄκλαυτον: active only here, passive in λ 54, 72, X 386, in the formula ἄκλαυτος ἄθαπτος.

495. *Cf.* M 14. — **τῶν γε**: emphatic reference to 487 f. — **δάμεν**: *i.e.* ἐδάμησαν (§ 26 *v*).

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ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισιν.
Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσεν
πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·
καί νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ,
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος·
αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

496. **ἀρχοὶ δύο**: *i.e.* the Locrian Aias 499 ff., Agamemnon 512 ff.

497. **μάχῃ**: contrasting with *ἐν νόστῳ*, this includes the whole struggle before Ilios. Of those who perished there, Proteus does not need to tell Menelaus. The dat. *μάχῃ* occurs without *ἐν* eight times in the *Il.*, but not elsewhere in the *Od.*, and always at this point in the verse (except Λ 736).

498 = α 197 (ἀλλ' ἔτι), δ 552 (ὅς τις ἔτι). — **εἷς**: *i.e.* Odysseus.

499. **μετὰ νηυσί**: *among his ships*, which were also destroyed. *Cf.* *ἧς ἐπὶ νηός* 489, and see § 3 *h* α.

500 f. **Γυρῇσι πέτρῃσιν**: *the Gyraean cliffs*, located by Quintus Smyrnaeus off the southeast coast of Euboea; by the Schol., near Myconos and Naxos of the Cyclades. — **ἐξεσάωσε**: in Vergil, Aias is killed by thus being dashed ashore, after being smitten by lightning. *Cf.* illum exspirantem transfixo pectore flammas | turbine corripuit scopuloque infixit acuto *Aen.* i. 44 f.

502. **ἐχθόμενος Ἀθήνῃ**: see on γ 135.

503. **μέγ' ἀάσθη**: *became greatly infatuated*, so that he scorned the power of the gods. In Π 685 the phrase is used of Patroclus ignoring the injunctions of Achilles. Its following *ἔπος ἔκβαλε* is another instance of hysteron proteron.

504. **φῆ ῥα**: *he said, namely*, explanatory of *ἔπος*. — **ἀέκητι θεῶν**: *in spite of the gods*, *i.e.* by his own efforts, and not by the grace of Poseidon (501). See on γ 28.

505. **μεγάλ' αὐδήσαντος**: this pl. adv. is used only with verbs denoting some sound or cry. Here, and in Ν 282, it is separated from its verb, but in the remaining twenty-four places of its occurrence it immediately precedes. The exception in ι 330, *κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή* is thought to be a false reading for *μεγάλου κέχυτ'*. For the gen., see on α 289.

506. The second hemistich occurs also θ 84, Μ 397.

508. The first hemistich occurs also Ν 564. — **τὸ μέν**: *the one part.* — **τρύ-**

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τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.
σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
τὸ πρίν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,

φος: in appos. with τὸ δέ. So ἥμισυ in τὸ δ' ἥμισυ N 565.

509. The verse resumes and sums up 500–503. — **τῷ**: const. with ἐφεζόμενος. — **τὸ πρῶτον**: *at first*, lit. *that first time*, resuming the πρῶτα of 500.

510. **ἐφόρει**: *sc.* τρύφος. — **κατά**: *down into, to the depths of.*

511. The first hemistich occurs also ξ 137, the second seems like a parody on ἐπεὶ πίεν αἷμα κελαινόν λ 98, 390. The last dipody closes the verse seven times besides in the *Od.* The verse is bracketed by most editors.

512 f. **δέ**: corresponds to μέν 499. — **πού**: *to be sure*, anticipating the contrast of 514 ff., and the limitation in the escape of Agamemnon to ἐν νηυσί. The ships of Aias, on the contrary, were destroyed by the same storm (499).

513. *Cf.* οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν λ 406. — **σάωσε**: from shipwreck. Contrast 501. — The first hemistich, with the second of 514, make up γ 287.

514. The first hemistich occurs also Κ 365, Λ 181, Ψ 773 (-λον). — **Μαλειάων ὄρος**: this, with the island Cythera, formed a natural landmark for all who crossed the sea from Asia by the southern (Phoenician) route through the Cyclades. Agamemnon's course from this point lay northward to the Argolic gulf.

515. The first hemistich occurs also Λ 182, the second ε 419, ν 63, ψ 316, and θ 409 (pl.).

516 = ε 420 (φέρῃ), ψ 317, the first hemistich occurring also ι 83, Τ 378.

517 = ω 150 (συβώτης). The first hemistich occurs also ε 489 (ἐσχατιῆς), σ 358. It is intended here to mean *to the confines of the land* where the ancestral home of Aegisthus was. Just where this was, is left very vague. It must have been somewhere near Mycenae. — **δώματα ναῖε**: of the usual residence, where one is 'at home.' *Cf.* 555.

519. **κεῖθεν**: *i.e.* from the sea off this ancestral home of Aegisthus. — **νόστος**: need not necessarily imply retracing their course. It may mean *voyage, passage* in general, as in ε 344, ι 37. See on 619.

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ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,
ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης
καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὅν ῥα καθεῖσεν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰς ἐνιαυτόν,
μή ἑ λάθοι παριών, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
εἷσε λόχον, ἑτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.

520. **ἂψ οὖρον στρέψαν**: *turned the wind* from adverse *back to fair.* The subst. is used proleptically. — **οἴκαδε**: *i.e.* the landing-place of Mycenae, about eight miles below the city.

522. **πατρίδα**: obj. of *κύνει*. The repetition of the word seems to us to add a touch of pathos. *Cf.* κύσε δὲ ζείδωρον ἄρουραν ε 463, of Odysseus rescued from the sea, and ν 354 of the same restored to Ithaca. — **ἀπ' αὐτοῦ**: "from his eyes." If any intensive force is preserved (§ 24 *g*), it merely contrasts the person with his surroundings. *Cf.* τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα Ψ 385.

523. **χέοντο**: pl. verb with neut. pl. subj. (§ 3 *j*). This is clearly an adaptation of a hemistich closing with χέων Π 3, Σ 17, 235, with χέοντες Η 426, and with χέον ω 46, where the neut. pl. is obj. — **ἀσπασίως**: the pred. adj. would be more Homeric, and has been conjectured here.

524. **σκοπός**: in the *Agamemnon* of Aeschylus, a watchman is set on the roof of the royal palace at Mycenae, to announce the arrival of the mountain-fire signal that Ilios is taken. This seems to be a coast-guard.

525. **ἄγων**: see on *φέρων*, α 127. — **ὑπὸ δ' ἔσχετο**: *i.e.* ὑπέσχετο δέ, coordination, instead of another rel. clause. — **μισθόν**: pred. acc.

526. **φύλασσε δέ**: *and so he had been watching.* — **εἰς ἐνιαυτόν**: see on 86 *fin.*

527. **μὴ . . . παριών**: *that he* (Agamemnon) *might not pass him* (the watchman) *without being seen.* — **μνήσαιτο . . . ἀλκῆς**: *and call up his furious prowess* for the slaying of Aegisthus, when he should find out his crime. This hemistich occurs also seven times in the *Il.*, and the last dipody is a frequent verse-close, twenty-one times in the *Il.*, but only here in the *Od.*

528. *Cf.* 24. — **δώματα**: may refer here either to the royal palace at Mycenae, which Aegisthus was usurping, or to that of Aegisthus himself.

530 f. *Cf.* Ζ 188 f. The second hemistich of 530 occurs also 778. See on α 280.

531. **ἑτέρωθι**: *i.e.* in another part of the palace than the one where he had set his ambush. *Cf.* ἐν μεγάροισι 537.

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αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
τὸν δ᾽ οὐκ εἰδότ᾽ ὄλεθρον ἀνήγαγε καὶ κατέπεφνεν
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
οὐδέ τις Ἀτρεΐδεω ἑτάρων λίπεθ᾽, οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ᾽ ἔκταθεν ἐν μεγάροισιν.᾽
ὣς ἔφατ᾽, αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ᾽ ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ᾽ ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἅλιος νημερτής·
‘μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως
κλαῖ᾽, ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα

532. **καλέων**: *to invite* (fut. partic.), as retainer and vassal of his king. *Cf.* οἰκόνδε καλέσσας λ 410. — For the second hemistich, see on γ 156.

533. **ἵπποισιν καὶ ὄχεσφιν**: of a stately procession. *Cf.* 8. This hemistich begins the verse only here and M 114; it closes it seven times in the *Il.*

534. **ἀνήγαγε**: *escorted up*, from the landing place to his own palace, where alone he could invite Agamemnon to a banquet.

535 = λ 411. — **δειπνίσσας**: this meal became a synonym for treacherous hospitality, Ἀγαμεμνονεία δαίς. — **τίς τε**: *any one soever*, Lat. quisque. See on α 50. — **κατέκτανε**: *slays*, gnomic aor. — **ἐπὶ φάτνῃ**: *i.e.* while eating, and not thinking of death.

536 f. These verses indicate a bloody combat between the followers of Agamemnon and those of Aegisthus, which was fatal to both companies. In λ 412 ff., the idea prevails of a bloody butchery of the surprised party of Agamemnon.

Vs. 538–569. *Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.*

538–541 = κ 496–499 (ἐν λεχέεσσι).

538. See on 481.

540. **ζώειν** κτλ.: the formula expresses one idea both simply and metaphorically. *Cf.* 562, and the Attic ζῶν καὶ βλέπων, Lat. vivus vidensque, our ‘live and breathe’ (ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο A 88). The formula occurs in the inf. also Ω 558, in the indic. four times in the *Od.* and twice in the *Il.*, and without ζώειν E 120. The opposite metaphor is λείψειν φάος ἠελίοιο Σ 11 (*cf.* λ 93).

541. **κυλινδόμενος**: so the sorrowing Priam Ω 163 ff.

544. **οὐ . . . δήομεν**: *sc.* κλαίοντες. *Cf.* κλαῖον δὲ λιγέως . . . | ἀλλ᾽ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν κ 201 f. Proteus sympathetically includes himself.

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πεῖρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.
ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαις.'
ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζωὸς κατερύκεται εὐρέϊ πόντῳ
ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

545. **ὅπως** *κτλ.*: see on *α* 295.

546. **μίν**: Aegisthus. — **ἤ κεν Ὀρέστης κτεῖνεν**: *or Orestes must have killed him, i.e.* in case the previous supposition, believed to be the true one, turn out to be false. Here *ἤ* is equiv. to *εἰ δὲ μή*. Kühner (540, 4) cites *χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσομεν· ἢ δεινὸν ἂν εἴη, εἰ κτλ.* Thuc. i. 121, § 5.

547. **σὺ . . . ἀντιβολήσαις**: as actually happened, acc. to *γ* 309 ff.

548. For the first hemistich, see on 481. The second occurs also *σ* 61, and four times in the *Il.*

549. **ἰάνθη**: strictly the opposite of *ῥίγησεν*, but in this free use of metaphor and formula, the opposite of *κατεκλάσθη* 538.

550. See on *α* 122. The formula appears in the first pers. only here and five times in the apologue of Alcinous, *κ–μ*.

551. **τούτους**: Aias and Agamemnon. *Cf.* 496.

552. *Cf.* 498. — **ὅς τις**: the indefiniteness added to the rel. by the *τίς* can hardly be represented in English.

553. The verse is inconsistent with 496 f., and is rejected by almost all editors. It was very loosely used by the poet under the influence of some such antithesis as that in 110, or of the uncertainty implied by *ἔτι που* 498.

555. *Cf.* *ι* 505 = 531, and, for the second hemistich, *ω* 104. — **οἰκία ναίων**: *who hast thy home,* see on 517 *fin.*

556. **δέ**: see on 400. The second hemistich occurs with *χέοντες* five times in *κ–μ*, and in Ζ 496 (*χέουσα*).

557–560 = *ε* 14–17, *ρ* 143–146; 559 f. = *ε* 141 f. (*μοί*).

558. The second hemistich occurs also *ε* 26, 144, *η* 193 (*ἵκηται*).

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οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηίστη βιοτὴ πέλει ἀνθρώποισιν·
οὐ νιφετός, οὔτ' ἄρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας
Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.'

560. οἵ κεν πέμποιεν: for the opt., see on α 254; for the second hemistich, on γ 142.

562. θανέειν κτλ.: see on 540.

563 ff. This description of Elysium is much like that of Olympus ζ 43 ff. It is a blessed abode near the western Oceanus for the relatives of Zeus, who are translated thither for an everlasting life far from the terrors of Hades. In Hes. *Op.* 170 ff., we first find the conception of the insulae beatorum, καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην, | ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν | τρὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα. *Cf.* Pind. *Ol.* 2, 68 (124) ff., καὶ τῷ πλανήτῃ Μενέλεῳ θεῶν πάρα | μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον Eur. *Hel.* 1676 f.

564. Ῥαδάμανθυς: mentioned in Homer also Ξ 322, where he is the son of Zeus and Europe, and η 323 f., where he is conveyed by the Phaeacians to see (and pronounce sentence upon?) an impious giant. With this second hemistich, *cf.* that of γ 326.

565. ῥηίστη: *easiest*, in the sense in which the gods are ῥεῖα ζώοντες (see on α 349 *fin.*).

566. οὐ νιφετός: *sc.* πέλει, as also with the second clause οὔτ' ἄρα . . . ὄμβρος. The asyndeton of clauses is in the rapid explanatory style.

567. λιγὺ πνείοντος: on the earth, however, Zephyrus is a cold, stormy, and rainy wind in Homer. *Cf.* τ 205 f., where it is Zephyrus, coming to Ionia from the Thracian snow-ranges, which heaps up snow, and Eurus which melts it. At Ithaca ἄη Ζέφυρος μέγας, αἰὲν ἔφυδρος ξ 458, *cf.* ε 295. At Phaeacia, however, a land as mythical as Elysium, and in the same West, ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει η 119.

568. ἀναψύχειν ἀνθρώπους: the need of this is borrowed of course from warm climates of earth, where sea-breezes are grateful. *Cf.* τοὶ δ' ἱδρῶ ἀπεψύχοντο χιτώνων, | στάντε ποτὶ πνοιὴν παρὰ θῖν' ἁλός Λ 621 f.

569. οὕνεκα: const. with πέμψουσιν 564.—**ἔχεις**: *hast to wife. Cf.* ζ 281, η 313, *etc.*—**σφίν**: *in their eyes, i.e.* the eyes of the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.

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ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσης,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἂψ δ' εἰς Αἰγύπτοιο διιπετέος ποταμοῖο
στῆσα νέας καὶ ἔρεξα τεληέσσας ἑκατόμβας.
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.

Vs. 570–619. *After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but this invitation is declined.*

570–576. *Cf.* 425–431.

571. The second hemistich, with *σύν*, occurs four times in the *Od.*

577 = λ 2 (*νῆα μὲν ἄρ*). *Cf.* also 780, κ 403, 423.

578. *Cf.* 781 = θ 52, λ 3. The last dipody serves as metrical plural for *νηὶ μελαίνῃ*.

579. See on β 419. Here the **ἂν δέ** echoes the *ἐν δέ* of the preceding verse. Both are advs., *on board, inside.* For a more striking instance of such 'anaphora,' *cf.* A 436 ff. — **καθῖζον**: the change of person is due merely to the adoption of a set formula.

580 = ι 104, 180, 472, 564, μ 147. — **πολιήν**: may be taken as proleptic, the oars lashing the water *into foam*, *cf.* *λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν* μ 172. But this is too precise treatment of a fixed epith. *Cf.* 405, and see on 425.

581. εἰς Αἰγύπτοιο: *sc.* *ὕδωρ*. *Cf.* 477 f. The omission is treated as analogous to that in *εἰς* **Ἀίδαο** (*sc. δόμον*).

582. στῆσα: lit. *halted*, as in η 4 of Nausicaa driving a wagon. The nautical meaning, acc. to Homeric custom, would be *beached*. The prep. of the previous verse adds the idea of motion, *brought and beached*. *Cf.* *ἐς θρόνον ἕζεσθαι.* Elsewhere in Homer the prep. with this phrase is *ἐν*. *Cf.* *στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ νέας ἀμφιελίσσας* ξ 258 = ρ 427. — For the last hemistich, see on 352.

584. χεῦα τύμβον: a cenotaph, as in α 291. — **ἄσβεστον**: the adj. contains the gist of the purpose. **Aga-**

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ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
τρεῖς ἵππους καὶ δίφρον ἐΰξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις ἐμέθεν μεμνημένος ἤματα πάντα."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
ἥμενος, οὐδέ κέ μ' οἴκου ἕλοι πόθος οὐδὲ τοκήων·
αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.

memnon had won fame. The mound should keep that fame alive among succeeding generations, even in this distant land. The aim of the pyramids of Egypt was similar. *Cf.* λ 75 ff.

585 f. = ρ 148 f.

588. See on β 374.

590. **τρεῖς ἵππους**: the yoke-span, and a *παρήορος* or reserve-horse.

591 f. **ἄλεισον**: see on γ 63. — **σπένδῃσθα μεμνημένος**: *mayest remember when thou pourest*, the main idea lying in the partic.

592. **ἐμέθεν**: the *-θεν* form serves here as true gen. (§ 15 *e*). — For the closing dipody, see on β 55.

595 ff. **καὶ γάρ**: *and really*. The reason for the preceding entreaty does not come until **ἀλλὰ** *κτλ.* 598. The preceding thoughts we should make subord. and concessive (*though I could, etc.*), instead of paratactic (§ 3 *p*).

596. **ἥμενος**: complementary partic., like an inf. G. 279, 1; H. 983. So *εἰσορόων ἀνέχεσθαι* π 277. — **οὐδὲ τοκήων**: obj. gen. with *πόθος*, like *οἴκου*. The pl. of the formula is here used freely in a general sense, meaning of course the mother. It closes the verse also ι 34.

597. **αἰνῶς**: see on α 208. — **γάρ**: introduces a reason for the emphatic *σοί γε* of 595. — **μύθοισιν ἔπεσσί τε**: if any distinction is to be made, the first refers rather to the contents of the spoken words, *stories*, the second to the spoken words themselves and the manner of expressing the thought, *tales*. — **ἀκούων**: *as I listen*, a mere descriptive partic., since the preceding substs. complete the idea of *τέρπομαι*. See on α 127.

599. The first hemistich occurs also Α 252. — **χρόνον**: *sc.* *πολύν*, *cf.* 594. Nauck conjectures *δήν* instead, which is metrically possible (§ 41 *j* β).

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δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον
πυροί τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκόν.
ἐν δ' Ἰθάκῃ οὔτ' ἂρ δρόμοι εὐρέες οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων."
ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·

600. ὅττι κέ μοι δοίης: the opt., instead of the subjv., avoids assuming the certainty of the gift. M. 305 *c*. — **κειμήλιον**: *a treasure*, such as the *ἄλεισον* of 591, in contrast with live-stock, here with *ἵππους* 590, as in β 75 with *πρόβασιν*. See on α 312.

602. ἄγαλμα: pred. acc. *Cf. βασιλῆι δὲ κεῖται ἄγαλμα* (*sc. παρήιον ἵππων*) Δ 144. — **πεδίοιο**: the valley of the Eurotas.

603 f. Besides the grasses mentioned here as fodder for horses, Homer has also *σέλινον* in connection with *λωτός* Β 776; and besides the grains here mentioned, he has *κριθαί*, prob. about the same as *κρῖ λευκόν*, and *ὄλυραι* Ε 196, apparently a substitute for *ζειαί*.

604. εὐρυφυές: *wide-growing, broad-eared*, an epith. occurring only here. It distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

605. δρόμοι: *runs, courses*, of the place where running could be done.

606. αἰγίβοτος: *sc. ἐστί*. This asyndeton omits an adversative particle. — **μᾶλλον ἐπήρατος**: a man from the hill-country finds valley and prairie tame.

607. ἱππήλατος: *cf.* non est aptus equis Ithace locus Hor. *Epist.* i. 7, 41.

608. κεκλίαται: islands *lie upon* the sea even more vividly than the mainland does. See on α 68, and *cf. ἤ πού τις νήσων ἐυδείελος, ἠέ τις ἀκτὴ | κεῖθ' ἁλὶ κεκλιμένη* ν 234 f. — **δέ τε**: *but for that matter, but yet*, introducing contrasted relations of number and measure. *Cf.* β 182, 277, ζ 108, 185.

609. The first hemistich occurs also ε 180, ν 287, π 476, ψ 111, and twice in the *Il.* For the second, see on γ 311.

610 = ε 181, Α 361, Ε 372, Ζ 485, Ω 127, but only here of the tenderness of one man for another.

611. αἵματος: for the gen., see on τοῦ α 215. — **εἷς**: see on α 170. — **οἷα**: equiv. to *ὅτι τοῖα*, (seeing) *how*, (judging from) *what*, justifying a previous statement. The usage is a relic of the original exclam. or dem. force of the pronoun.

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τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,
δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται,
ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψεν
κεῖσέ με νοστήσαντα· τεῒν δ' ἐθέλω τόδ' ὀπάσσαι."
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.

613–619 = ο 113–119, where this scene is resumed.

613. **δώρων**: given him by friends, and so of more value. — **κειμήλια**: pred. appos. with *ὅσσα*. *Cf.* 600. The paronomasia with *κεῖται* is formulaic.

615. **δώσω**: the repetition and asyndeton characterize an explanatory verse.

616. *Cf.* 132.

617. **ἔργον Ἡφαίστοιο**: the work of a Sidonian artist is judged worthy of that Hellenic god who represented the highest skilled workmanship. It is prob. that the most elaborate specimens of ornamental work in metals known to the early Homeric poets, were Sidonian or Phoenician. *Cf.* Ψ 742 ff. — **ἕ**: of a thing, as Α 236.

618. **ἑός**: refers back to the subj. of the main sent., as in 741. See § 24 *f.* — **ἀμφεκάλυψεν**: *cf.* the use of *κεύθω* in *ὁππότ' ἄν σε δόμοι κεκύθωσι* ζ 303.

619. **νοστήσαντα**: here and ο 119 the verb has its original simple meaning *go* or *come*. See on *νόστος* 519. In Ψ 145, where this first hemistich also occurs, the meaning is *return*. The context decided this, as in the use of *ἔρχομαι* for *πάλιν ἔρχομαι*. — **τόδε**: *here* or *now*, adv. cognate acc., as in *τόδ' ἱκάνει* α 409, in opposition to the act of *πόρεν* 617. This const. is better than referring it to *ἔργον*. An obj. acc. referring to *κρητῆρα* 615 may be mentally supplied with *ὀπάσσαι*.

Vs. 620–674. *The scene changes abruptly back to Ithaca, where the suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula, occurring sixteen times in the *Od.*, and eight in the *Il.* The story of Telemachus at Sparta is resumed in ο.

621–624. These verses are composed of various formulaic elements, occurring more appropriately elsewhere. They are full of singularities, and are unclear. Many editors bracket them. They no longer describe a wedding banquet given by Menelaus, but an *ἔρανος*. See on α 226.

621. *Cf.* β 259, and, for the first hemistich with *ἀνά*, ι 7. — **δαιτυμόνες**: the *γείτονες ἠδὲ ἔται* of yesterday's banquet (3, 16) may be meant, though the reference is vague.

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οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·
ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν
Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

622. **εὐήνορα**: the effect which wine produces on man is assigned as a quality to the wine itself. So *εὔφρων*, *μελίφρων*, *ἡλεός* are epiths. of *οἶνος*. *Cf.* *λυγρὸν πένθος*, *χλωρὸν δέος*, pallida mors, *etc.* An active sense is not to be given to the epiths. — For the second hemistich, *cf.* *ν* 19 (*χαλκόν*).

623. For the first hemistich, *cf.* *ξ* 449, *υ* 254. — **καλλικρήδεμνοι**: found only here. *Cf.* *κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων | καλῷ νηγατέῳ* Ξ 184 f. — **ἔπεμπον**: with *σῖτον* also *π* 83.

624 = *ω* 412. — **περὶ δεῖπνον πένοντο**: elsewhere the idiom is *πένεσθαί τι*, as in 683.

625–627 = *ρ* 167–169. *Cf.* *α* 106 f., where, however, the locality has just been distinctly mentioned.

626 = Β 774, of the idle Myrmidons. — **δίσκοισιν**: for a famous throw, *cf.* *θ* 186 ff. Ordinarily the most ancient discus was of stone, *cf.* *βόμβησεν δὲ λίθος* *θ* 190. An extraordinary metal discus is called *σόλος αὐτοχόωνος* (*rough cast?*) Ψ 826. In later times the discus was also of bronze, and ornamented. The scholia speak of it as whirled by means of a strap passing through its centre, but this is not the representation in vases and statues. — **αἰγανέῃσι**: a hunting-spear (*cf.* *ι* 155 ff.), here thrown at a mark for amusement and practice, like the *ἀκόντιον* in the *πένταθλον* of the later games. — **ἱέντες**: for the relation of the partic. to the main verb, see on *ἀκούων* 597.

627. **τυκτῷ δαπέδῳ**: the surface of the men's court in the palace at Tiryns is still covered with a concrete pavement of lime and pebbles (Schliemann's *Tiryns* p. 203 f.). — **ὅθι περ πάρος**: *sc.* *τέρποντο*. *Cf.* *ἔνθα πάρος περ* (*sc.* *κλαῖε*) *ε* 82, *ὡς τὸ πάρος περ* *θ* 31 (eleven times in Homer), *οἵ* (*αἵ*) *τὸ πάρος περ* *ρ* 171, Ψ 480. — **ὕβριν ἔχοντες**: the phrase is used in the manner of a fixed epith., and is not exactly descriptive of *ἱέντες*. The dipody closes the verse also *α* 368 = *δ* 321. *Cf.* *π* 86, 410, 418.

628. *Cf.* *φ* 186 (*ἔτ' ἐπεῖχε*). — **καθῆστ**: sing. with one of two subjs. *Cf.* *λ* 626. These two suitors were directors and judges of the sports. *Cf.* 659.

629 = *φ* 187. *Cf.* *χ* 244. — **ἀρετῇ**: *excellence*, here in gymnastic accomplishments and physical prowess.

630. **Νοήμων**: *cf.* *β* 386 f.

631. See on 461.

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"'Αντίνο', ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὁππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;
νῆά μοι οἴχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
Ἦλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην."
ὣς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἢ μήλοισι παρέμμεναι ἠὲ συβώτῃ.
τὸν δ' αὖτ' Ἀντίνοος προσέφη Εὐπείθεος υἱός·
"νημερτές μοι ἔνισπε, πότ' ᾤχετο καὶ τίνες αὐτῷ

632. **τί**: adv., *at all*. — **ἴδμεν**: a politic pl., instead of *οἶσθα*. *Cf.* 138, 544. — **ἦε καὶ οὐκί**: see on *α* 268.

633. **νεῖται**: *is coming*, *i.e.* will come. This pres., like *εἶμι*, is often future in sense. *Cf.* *β* 238.

634. **οἴχεται ἄγων**: *is gone off with*, *has taken away*, the partic. expressing the main idea. — **γίγνεται**: only here with *χρεώ*, as *ἔσται* only Φ 322 f. Elsewhere *χρεώ* is construed like *χρή*. See on *α* 124, 225.

635. **εὐρύχορον**: here of a tract of country, as in *ζ* 4. The city of Elis was not founded till after the Persian wars.

636 = *φ* 23. — **ὑπό**: *underneath, at the teat*, as still sucking the mare. *Cf.* *ι* 245. — **ταλαεργοί**: a fixed epith. of mules as a class, here proleptic (§ 1 *p*). The mule has dignity in Homer. A pair of mules draws the wagon on which Hector's ransom is taken to Achilles and his body back to Ilios, Ω 150 et passim; also that on which Nausicaa's washing is taken to the river, in *ζ*. Mules raced at Olympia for a century after 500 B.C., and Pindar celebrates victories in such a race in *Ol.* iv., v., vi.

637. **τινά**: *sc.* *ἡμίονον*. — **κέν ἐλασσάμενος δαμασαίμην**: *I should like to drive away and break in for myself.* So the opt. is used in 600.

638. **οὐκ ἔφαντο**: *they had not been thinking* (lit. *saying for themselves*). The impf. is used of a state of mind continuing up to the immediate past.

639. **οἴχεσθαι**: *sc.* *μίν*, of Telemachus. — **Νηλήιον**: *cf.* *γ* 4. — **πού αὐτοῦ**: *somewhere right there*, *i.e.* right on the island of Ithaca. See on *γ* 397.

640. **ἀγρῶν**: *in the country*, part. gen. with *πού*. *Cf.* *α* 425, and *πού γῆς*; G. 168; H. 757. — **συβώτῃ**: Eumaeus, a very prominent character in the second half of the *Od.* At his hut father and son are brought together at last. Although mentioned here for the first time in the poem, his name is not given. It would be known to every listener from popular tradition, or older parts of the poem than this. *Cf.* the first allusion in the *Il.* to Patroclus Α 307. Here, in closer parallel with *μήλοισι*, we might expect *ὕεσσιν*.

642. **ἔνισπε**: see on *γ* 101.

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κοῦροι ἕποντ' Ἰθάκης ἐξαίρετοι; ἦ ἑοὶ αὐτοῦ
θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,
ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἑκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ."
τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·
"αὐτὸς ἑκών οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
ὁππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ', οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
οἵ οἱ ἕποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα

643. κοῦροι: here, free-born and even noble youths, *κοῦροι Ἀχαιῶν*, as the contrast following shows. *Cf.* 652. — **ἑοὶ αὐτοῦ**: *his own*. The first pron. here refers to an oblique case preceding (*αὐτῷ*), as in *α* 218. For the gen. in the second pron., see on *αὐτῶν α* 7.

644. θῆτες: *retainers*, impoverished freemen, working for hire, related to the *δμῶες* somewhat as the Lacedaemonian Perioeci to the Helots. *Cf.* *σ* 357 ff. The word occurs in Homer only here. — **καὶ τό**: *even this*, *i.e.* the undertaking such a voyage with only retainers and slaves to help.

645. See on *α* 174.

646. ἀέκοντος: the adj. is used like a partic. in the gen. abs., with subj. implied in the preceding acc. pron. See § 3 *f a fin.* This const. brings out the reason for the violence more forcibly than the more easily grammatical *ἀέκοντα*. The gen. may also have been influenced somewhat by the idea of separation in the verb. *Cf.* *τήν ῥα βίῃ ἀέκοντος ἀπηύρων* A 430. *βίῃ σου ἀέκοντος*, *in spite of thine unwillingness*, is a later construction. *Cf.* *βίᾳ ἡμῶν* Thuc. i. 43, § 3. — **ἀπηύρα**: only here and A 430 do forms of this verb occur away from a formulaic verse-close, and these two exceptions are before the bucolic diaeresis.

647. προσπτύξατο μύθῳ: *cf.* *β* 77.

648. In this formula, **Φρονίοιο Νοήμων** is the variable element. The first element opens verses thrice in the *Il.*, the last closes verses often in *Il.* and *Od.*

649. αὐτὸς ἑκών: *cf.* *β* 133. — **τί κεν ῥέξειε**: *what could he do, what is he to do?* potential opt. referring to pres. time. H. 872 b. — **καὶ ἄλλος**: lit. *another also, any one else*, instead of *τὶς a man, one*, emphasizing specially the contrast to the *ἀνήρ* following.

650. τοιοῦτος: *i.e.* so high in station.

651. *Cf.* *οὐ γὰρ καλὸν ἀνήνασθαι δόσιν ἐστίν σ* 287.

652 f. κοῦροι: its position puts this in emphatic correspondence with the correct supposition of Antinous (643), and in contrast with the wrong one (644). — **μεθ' ἡμέας**: *after us, next to us*, the speaker and the suitors. See on *ἴδμεν* 632.

653. οἵ: dem., with emphatic resumption of *κοῦροι*. — **ἐν**: *among* them, adv.

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Μέντορα ἠὲ θεόν, τῷ δ' αὐτῷ πάντα ἐῴκειν.
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλονδε."
ὣς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη Εὐπείθεος υἱός,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·
"ὢ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος πάις οἴχεται αὔτως
νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ

654. **τῷ δ' αὐτῷ**: *but to that very one*, viz. Mentor, and not *θεός*. — **ἐῴκειν**: plpf. 3d pers. sing. (§ 26 *e*). The subj. is a pron. referring to *ἀρχός*, and *πάντα* is adv.

655. **τό**: pointing forward to an independent sent., like *τόδε* in Z 447.

656. **χθιζὸν ὑπηοῖον**: masc. pred. adjs. as advs. (§ 38 *a*). — **ἔμβη νηί**: *took ship*. See on α 210.

657. See on β 405.

658. **τοῖσιν**: dat. of reference. — **ἀμφοτέροισιν**: *cf.* 628. — **ἀγάσσατο**: *became incensed*.

660 = π 363, σ 42, υ 270, φ 140.

661 f. = A 103 f., of the raging Agamemnon. — **ἀχνύμενος**: *in anger*, a mental state following 658. — **μένεος**: *with rage*, gen. with *πίμπλαντο*. — **ἀμφιμέλαιναι**: perhaps proleptic, of the effect of passion, which envelops the soul like a dark cloud, even as sorrow does. *Cf.* 716, and *Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας* P 83. The epith. is even more appropriate and direct if the purely physical meaning of *φρένες* be preserved.

663 f. = π 346 f. (*ὦ φίλοι, τετέλεσται*). The first two feet open the verse six times in the *Il.*, as A 254. — **μέγα ἔργον**: pred. nom. The meaning is an unfavorable one, as in γ 261, but it is only baffled rage that can judge thus of the exploit of Telemachus. — **φάμεν οὐ**: these belong together, as in 638. *Cf.* γ 226. — **τελέεσθαι**: fut. mid. as pass., *sc.* *μίν* as subj., referring to *ὁδός*.

665. **ἐκ τοσσῶνδε**: *from among so many here*, as we suitors are. The asyndeton is in scornful excl. — **ἀέκητι**: *sc.* *ἡμῶν* implied in *τοσσῶνδε*. — **αὔτως**: *in just such a way as this*, *i.e.* independently. See § 24 *h*.

667. **ἄρξει**: *he will lead the way* for his friends to follow him. For this force of the act., see H. 816, 4. — **κακὸν ἔμμεναι**: *in being a curse* to us. — **οἱ αὐτῷ**: wrathful contrast with those he wished to harm. So *μὶν αὐτόν* 670.

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Ζεὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἱκέσθαι.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδὲ κέλευον.
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ.
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
"κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;

668. **πρὶν . . . ἱκέσθαι**: a scornful adaptation to the *νέος παῖς* of 665, since Telemachus was already in the bloom of youth (*σ* 217). Any apparent contradiction, however, between the two passages, is easily explained by the different attitude of the speaker in each case to Telemachus.

669 = *β* 212.

670. **ἰόντα**: *on his return*, like *οἴκαδε νισσόμενον* 701. This is the only case where *ἰών* has this pregnant meaning of *ἐλθών* (see on *α* 77).

671 = *ο* 29. — **Σάμοιο**: the *Σάμη* of *α* 246.

672. **ναυτίλλεται**: subjv., prob. of the 1st aor., Aeolic for *ναυτίλεται*. *Cf.* *ὀφέλλειεν* Π 651, and see § 27 *a*, *c*. The verb is used with irony, instead of *πλέω*, as we might use 'navigate' scornfully for 'sail.' Merry compares *ὑπτίοις κάτω* | *στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται* Soph. *Ant.* 716 f.

673 = *η* 226, *θ* 398, *ν* 47. The first four feet occur also *σ* 66, Ψ 539. For the first hemistich, see on *α* 381.

674 = *π* 407.

Vs. 675–714. *Penelope learns of the expedition of Telemachus, and of the plots against him.*

675. **ἄπυστος**: see on *α* 242.

676. **μύθων**: *plots*. See on 597, and *cf.* 777.

677 = *π* 412.

678. **αὐλῆς ἐκτός**: *in the courtyard without*, as in *τὰ δ' ἄρσενα λεῖπε θύρηφιν* | . . . *βαθείης ἔκτοθεν* (the reading of the Mss.) *αὐλῆς* *ι* 238 f. M. 149, 2. — **ἔνδοθι**: in the *μέγαρον*, or *αἴθουσα δόμου*, into which we must suppose the suitors to pass 659.

679. See on 24.

680. **κατ' οὐδοῦ**: *down from the threshold*, into the *θάλαμος* or women's hall. *Cf.* *κατεβήσετο* *β* 337. In *ρ* 575 we have the same verse with *ὑπὲρ οὐδοῦ*. Elsewhere the phrase is *ὑπὲρ οὐδόν*.

681. **τίπτε δέ**: see on *β* 363.

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ἢ εἰπέμεναι δμωῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ᾽ αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μηδ᾽ ἄλλοθ᾽ ὁμιλήσαντες
ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.
οἳ θάμ᾽ ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ᾽ ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ, ἥ τ᾽ ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ᾽ ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.

682. **ἢ εἰπέμεναι**: the first two syllables are pronounced with synizesis.

683. **ἔργων**: the customary feminine tasks. *Cf.* α 357 f., η 103 ff. — **σφίσιν αὐτοῖς**: indir. refl., as τοὶ αὐτῷ κ 300. G. 144, 2; 146; H. 683 a, 685. The hemistich in ξ 251 has αὐτοῖσί τε.

684 f. **μνηστεύσαντες, ὁμιλήσαντες**: these partics., which are preliminary to the main prayer δειπνήσειαν, really contain, with their negs., a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past* (**ἄλλοτε**), *now may they feast here for the very last time, i.e.* "oh that they had never assembled to woo me, and now may they," *etc.* — **ὕστατα καὶ πύματα**: so joined also in υ 13, and in the sing. υ 116. For the quantity of the last syllable, *cf.* Τηλέμαχε γ 230.

686. **οἳ κατακείρετε**: *ye who consume*, whereby Penelope includes Medon among the suitors. He appears as their favorite and companion in ρ 172 ff. This interview, however, shows his real loyalty to the house, and Telemachus intercedes for his life χ 356 ff.

687 f. **πατρῶν**: this syncopated form occurs in Homer only here and θ 245 (§ 18 *h*). — **τὸ πρόσθεν**: the time is specified in παῖδες ἐόντες. — **οὐδέ τι ἀκούετε**: impf., *ye were not wont to hear*, an ironical assertion, or perhaps a question, lost in subsequent detail.

689. **οἷος . . . ἔσκε**: *what sort of a king Odysseus was.* — **μεθ᾽ ὑμετέροισι τοκεῦσιν**: equiv. to ἐν δήμῳ 691.

690. **ϝρέξας**: takes a double acc., τινὰ and ἐξαίσιον (neut.). The second acc. belongs also with εἰπών (*sc.* πρός τινα), and τὶ is adv. with οὔτε. The two partics. explain οἷος ἔσκεν.

691. **ἥ τε**: attracted from the neut. by the pred. subst. — **δίκη**: *way* or *practice*, as founded on 'divine right.' The next verse exemplifies. — **θείων**: occurs elsewhere as epith. of βασιλεύς only in 621 and π 335.

692. **ἐχθαίρῃσι, φιλοίη**: *sc.* such a βασιλεύς. His loves and hates are capricious, and his hate more certain than his love. For the stress on the subjv. ('a king will — is sure to — hate one, he may love another'), see M. 275 *b*. The difference in mode may, however, be due solely to metrical convenience. See on β 43.

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κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργειν·
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' εὐεργέων."
τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·
"αἲ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.
Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν."
ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

693. **ἀτάσθαλον**: neut., corresponding to *ἐξαίσιον* 690.

694. **ἀλλὰ μέν**: *nay verily*, introducing the real state of the case, base ingratitude, in opposition to the ignorance ironically supposed in 687 ff. — **ὁ ὑμέτερος θυμός**: *this* (thankless) *disposition of yours*. The *ὑμέτερος* affects also *ἔργα*, and the context gives *θυμός* an unfavorable meaning.

695 = χ 319 (*κείσομαι, ὡς οὐκ*). — **φαίνεται**: *are plain*. — **εὐεργέων**: neut. pl. adj. used as a subst. in the obj. gen. after *χάρις*.

696. The second hemistich occurs also 711, χ 361, ω 442. — **πεπνυμένα εἰδώς**: *i.e.* discreet. See on β 16, and *cf.* β 38.

697. **τόδε**: the ingratitude and rapacity of Medon and the suitors. — **πλεῖστον κακόν**: pred.

700. **κατακτάμεναι**: inf. of the syncopated 2d aor. *ἔκταν*, from *κτείνω* (§ 26 *j*).

701 f. = ε 19 f. See on β 308, γ 326.

703 = ψ 205. It is slightly varied in χ 68 (*τῶν*), ω 345 (*τοῦ*) = Φ 114, 425 (*ἤλασε· τῆς*). — **αὐτοῦ**: *on the very spot, right there*, with temporal force. — **γούνατα, ἦτορ**: hysteron proteron. Pain or passion (σ 212) in the heart, and deadly wounds, affect the knees at once, the focus of bodily vigor. So do weariness and fear, *cf.* ε 297, *βλάβεται δέ τε γούνατ' ἰόντι* ν 34.

704 = Ρ 695 of Antilochus, when told of the death of Patroclus. — **ἀμφασίη ἐπέων**: prop. "inability to speak words," the gen. being obj., and the redundancy like that in *ἔπος φάτο*. — **τὼ δέ οἱ ὄσσε**: *those eyes of his*, fixed formulaic use of art. and pron. See on γ 306.

705 = τ 472, Ρ 696, Ψ 397. — **θαλερή**: describes something as urged forth by an inward impulse, like the bud or shoot, tears and laments. Here, of the voice *rushing, flowing*. — **ἴσχετο**: *checked itself, was holden*. *Cf.* γ 284, *σχέτο δ' ἀγλαὸν ὕδωρ* Φ 345, Vergil's **vox faucibus haesit**. "She could

ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπεν·
"κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.
ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;"
τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·
"οὐκ οἶδ', ἤ τίς μιν θεὸς ὤρορεν, ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἢ νόστον ἤ ὅν τινα πότμον ἐπέσπεν."
ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

not utter the words that rushed to her lips."

706. **ὀψὲ δὲ δή**: see on γ 168. The rest of the verse occurs also five times in the *Od.* See on 484 (App.).

707 f. **οὐδὲ . . . ἐπιβαινέμεν**: *cf.* 492 f.

708 f. **ἵπποι**: *chariots*, including vehicle and horses, as often. In ν 81 ff., the motion of a sailing ship is compared to that of galloping horses. Here ἐπιβαινέμεν, which is used of mounting into the chariot as well as of boarding a ship, facilitates the metaphor, and περόωσι . . . ὑγρήν explains it. Aeschylus has ναυτίλων ὀχήματα of ships *Prom.* 468. — **πουλὺν ἐφ' ὑγρήν**: as in Κ 27. It is the counterpart of πολλὴν ἐπὶ γαῖαν β 364. See on α 97, and, for the form of the first adj., § 20 *a*.

710. **ἦ**: *sc.* οἴχεται. — **μηδ' ὄνομ' αὐτοῦ**: *not so much as his name.* αὐτοῦ presents a faint contrast to ἀνθρώποισι. *Cf.* αὐτῷ 822. A stronger contrast is seen in 712. What Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose. *Cf.* ἀπτέσθω ἧς νηὸς . . . | ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ Β 358 f.

712. **αὐτοῦ**: *his own; cf.* ἡ καὶ νόος ἐτράπετ' αὐτῆς η 263.

713 f. *Cf.* γ 15 f. — **πατρὸς ἤ**: the position of the particle seems due solely to metrical requirements in the imitation of another verse.

Vs. 715–766. *Complaints of Penelope; confession and counsel of Eurycleia.*

715. **κατὰ δῶμ' Ὀδυσῆος**: the variable element in the formula. See on 657.

716. **ἄχος ἀμφεχύθη**: the metaphor is of a cloud darkening the sight and terrifying the heart. *Cf.* τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα Σ 22. — **οὐδ' ἄρ' ἔτ' ἔτλη**: *and she could no more bring herself, could not think of.* The same verse-close occurs also Υ 421, Χ 136. See on β 82.

717. **δίφρῳ**: see on α 130 f. — **πολλῶν** (*sc.* δίφρων) **ἐόντων**: concessive gen. abs.

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ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη. περὶ δὲ δμωαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν, νέαι ἠδὲ παλαιαί.
τῇς δ' ἁδινὸν γοόωσα μετηύδα Πηνελόπεια·
"κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδὲ γένοντο·
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ,
ὁππότ' ἐκεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα·

718. **ἐπ' οὐδοῦ**: the position of mourners and suppliants, as well as of beggars. *Cf.* κ 62, ρ 339, σ 17.—**πολυκμήτου**: only here of the *θάλαμος*, equiv. to *πύκα ποιητοῖο* α 436. It is elsewhere a constant epith. of *σίδηρος*, as in the formula ξ 324.

719. The first three feet occur also ω 59 (-*μεναι*), the first hemistich κ 409 (-*μένους*), τ 543 (-*μένην*).

722. **περί**: *exceedingly.*—**γάρ**: *surely*, anticipating the exhortation in 735.

723. **ἐκ πασέων**: *beyond all. Cf.* *περὶ πασέων* 608.—**τράφεν ἠδὲ γένοντο**: a common hysteron proteron, closing the verse also κ 417, ξ 201, Α 251. Similar cases occur in 208, *θρέψασα τεκοῦσά τε μήτηρ* μ 134. The natural order appears in γ 28 *etc.* See on γ 392.

724–726 = 814–816.

724. **ἥ**: *I who*, resuming the *μοί* of 722. It is somewhat exclamatory, like *οἵ* in 686.

725. **παντοίῃς ἀρετῇσι**: referring to a warrior's *accomplishments*, as in *παντοίας ἀρετάς, ἠμὲν πόδας ἠδὲ μάχεσθαι* Ο 642.

726. See on α 344. The repetition of *ἐσθλόν* here and in 816 is clumsy.

727. *Cf.* 817, and ε 18.—**ἀνηρείψαντο θύελλαι**: see on α 241.

728. **ἀκλέα**: contr. from *ἀκλεέα* (§ 18 *k*).—**ὁρμηθέντος**: see on α 289.

729. **οὐδ' ὑμεῖς περ**: see on α 59.—**ἐνὶ φρεσὶ θέσθε**: *did ye think*, like our 'took it into your heads.' *Cf.* *ἀλλ' ἐν φρεσὶ θέσθε* (*cherish*) *ἕκαστος* | *αἰδῶ καὶ νέμεσιν* Ν 121 f.

730. **ἐπιστάμεναι κτλ.**: the partic. is concessive. *Cf.* *μὴ ψεύδε', ἐπιστάμενος σάφα εἰπεῖν* Δ 404.

731. **ἔβη ἐπὶ νῆα**: *i.e.* from the palace to the harbor, β 405 ff. See on α 210, and contrast δ 817.

732. **εἰ γάρ**: see on γ 256.—**ὁρμαίνοντα**: acc. partic. after *πεύθομαι*,

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τῷ κε μάλ' ἤ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
ἤ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
δμῶ' ἐμόν, ὅν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα
Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν
ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο."
τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέϊ χαλκῷ

only here, as after ἀκούω only Η 129.

733 f. **τῷ κε μάλα** κτλ.: *in that case would he verily*, the general apod. then subdivided into ἤ κεν ἔμεινε and ἤ κεν ἔλειπεν. No exact parallel to this doubling of the modal particle can be found in Homer. The nearest is ὡς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν | οὔτε κ' Ἀθηναίη Ν 127 f. — **ὁδοῖο**: see on α 309.

735. **ὀτρηρῶς**: only here, elsewhere ὀτραλέως. — **Δολίον**: a Dolius is mentioned as father of Melanthius and Melantho, the types of unfaithful male and female servants (ρ 212, σ 322), and another as the trusty gardener of Laertes (ω 222).

736. *Cf.* ψ 228 (Ἀκτορίς, ἥν μοι). — **ἔτι**: see on 351.

737. **ἔχει**: see on β 22. — **ὄφρα**: introduces the purpose of καλέσειε, after the parenthesis of description.

738. **παρεζόμενος**: implying familiar conversation, with appeals to the feelings like those in ξ 174 ff. *Cf.* σῇ τάδε μητρὶ παρεζόμενος κατάλεξον ν 334.

739. **εἰ δή που**: *whether now may be*, like αἴ κέν πως.

740. **ἐξελθών**: *sc.* ἐξ ἀγροῦ πόλινδε, from α 189 f. — **ὀδύρεται**: 1st aor. subjv., *make complaint*, in order to have the design of the suitors thwarted. — **οἵ**: (of those among them) *who*, *cf.* 819. If this is rel. referring to λαοῖσιν, then the partisans of the suitors among the Ithacans are meant (*cf.* β 29, and see on δ 177). But it may be dem., *how these*, *i.e.* the suitors; or it may be indir. interrogative, *what men*, *cf.* ἔκ τ' ἐρέοντο | ὅς τις τῶνδ' εἴη βασιλεύς κ 109 f. This sense is attained by the emendations ὡς (Düntzer, Nauck), or ὅ (Nauck), leaving the subj. of μεμάασιν to be supplied, as in ε 18.

741. **ὅν**: see on 618.

742 = ψ 25, 39, and (with τόν) τ 21, χ 419, 485. The second hemistich occurs also β 361, χ 492, ψ 69.

743. **νύμφα φίλη**: prop. a friendly address to a young wife, then generally used by elderly persons as an address of endearment, like our 'dear child.' *Cf.* Γ 130, from Iris to Helen. The voc. νύμφᾰ is Aeolic. See on α 14.

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ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.
ᾔδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,
σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἕλετο μέγαν ὅρκον
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς.
ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς."
ὣς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν

744. ἢ ἔα: *or let me alone, i.e.* let me go unimpeded. So Achilles to Priam Ω 569. With the alternate imv. the sense is: "whether thou slayest me or not, yet (δέ) I must tell," *etc. Cf.* 140.

745. πόρον οἱ: *I provided for him. Cf.* β 379 f.

746. ἐμεῦ: *from me,* abl. gen. with ἕλετο, instead of a dat. of reference. *Cf.* β 377.

747 ff. *Cf.* β 373 ff.

750 = ρ 48. *Cf.* 759. — **ὑδρηναμένη**: prayers and sacrifices were preceded by cleansings of the person and its accessories. *Cf.* β 261. — The three partics. in asyndeton express immediately successive acts. — **χροΐ**: locative dat., as in λ 191, Ι 596, Τ 233. Much more common is περὶ χροΐ.

751 = ψ 364. It is inappropriately used also ρ 49, acc. to a few inferior Mss.

752. *Cf.* ρ 50. What here follows εὔχεο occurs also in the nom., four times in the *Od.*, and twice in the *Il.*

753. ἔπειτα: *thereupon,* after your prayer.

754. κάκου: imv. — **κεκακωμένον**: *already harassed.* So κεχολωμένον β 185.

755. πάγχυ: const. with ἔχθεσθαι. —**Ἀρκεισιάδαο**: Laertes. *Cf.* μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτεν π 118.

756. ἐπέσσεται: *will be at hand, be found.*

757. ὑψερεφέα: the last two syllables are pronounced with synizesis.

758. εὔνησε: *allayed,* used like κοιμάω metaphorically in the case of

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ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ·
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηεν,
τῶν νῦν μοι μνῆσαι καί μοι φίλον υἷα σάωσον,
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."
ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια
ἀρτύει, οὐδέ τι οἶδεν, ὅ οἱ φόνος υἷι τέτυκται."
ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·
"δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι καὶ εἴσω.

winds ε 384, Μ 281, or lamentings Π 524. *Cf.* *κοίμησε δὲ κύματα δαίμων* μ 169. — **σχέθε**: *held from.* The subj. is still Eurycleia.

761. **οὐλοχύτας**: see on γ 441. Here they serve as a typical sacred gift, to introduce the prayer.

762 = ζ 324, Ε 115. The first four feet occur also Κ 278, the second hemistich (following *κέκλυθι νῦν καὶ ἐμεῖο*) Κ 284. **ὢ πόποι** begins the verse Β 157 = Ε 714 = Φ 420. *Cf.* also Α 202, Θ 352, 427.

763. **εἴ ποτε** *κτλ.*: see on γ 98.

764. *Cf.* Ο 373 (*μηρία καίων*). — **μηρία**: see on γ 456.

765. For the first hemistich, see on γ 101. — **υἷα**: as from a nom. *υἷς* (§ 19 *d*).

766. See on β 266.

Vs. 767–841. *While the suitors prepare to carry out their design against Telemachus, Athene sends Penelope a comforting dream.*

767. **ὀλόλυξε**: see on γ 450. — **οἱ**: dat. of interest, represented by the Eng. possessive. So in 771, 789 (§ 3 *g* α). The gen. also occurs in the Greek idiom, as *θεὰ δέ μευ ἔκλυεν αὐδῆς* κ 481.

768 = α 365.

769. See on β 324.

771. **οὐδέ τι οἶδεν**: see on γ 184. — **ὅ . . . τέτυκται**: *i.e.* *ὅτι φόνος τῷ υἱῷ αὐτῆς ηὐτρέπισται* (Schol.).

772 = ν 170, ψ 152. — **ἴσαν**: here, and in Σ 405, a form of *οἶδα*, elsewhere of *εἶμι* (§ 34 *f*, *k*). — **ὡς ἐτέτυκτο**: *how matters had come to pass.*

773. *Cf.* η 185 = θ 25 = ν 171; π 394 = σ 412 = υ 244. The name is the variable element. For the second hemistich, see on β 160.

774. **δαιμόνιοι**: here in a tone of rebuke.

775. **πάντας ὁμῶς**: *all alike,* in the position of emphatic resumption. In

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ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν."
ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ' ἱστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
ἡ δ' ὑπερωίῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,

all other passages the phrase refers to persons. *Cf.* θ 542, ψ 332, Ο 98. — **καὶ εἴσω**: *within too,* as they are uttered here. *Cf.* α 10.

776. **σιγῇ τοῖον**: const. with *ἀναστάντες.* See on α 209.

777. **μῦθον**: *scheme, plot,* as in 676. — **ὃ**: *in what way, as.* — **καὶ πᾶσιν**: const. with *ἡμῖν,* the *καί* emphasizing, as in *νῦν ὔμιν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται* χ 41.

778. See on 530.

779 = κ 407, μ 367 (*βῆν*).

780. *Cf.* 577, θ 51. — **μὲν οὖν**: the first particle serves as connective. The combination occurs also ν 122, ο 361, χ 448, ψ 142, Ι 550.

781 = θ 52. *Cf.* δ 578.

782 = θ 53. — **τροποῖς**: *thongs* or straps (lit. *twists*), by means of which the oar was so fastened to the upright thole-pin (*κληΐς,* see on β 419) that it played freely upon it as upon a fulcrum.

783 = θ 54. — **πάντα κατὰ μοῖραν**: occurs also in the formula ι 245 = 309 = 342.

784 = π 326, 360 (*ἀπένεικαν*), where the formula is more naturally used of bringing out the ship's tackling on landing. — **τεύχεα**: *weapons,* in this adaptation of the formula. For the meaning *tackle* (*i.e.* *ὅπλα*), *cf.* also, *ἐγκοσμεῖτε τὰ τεύχε', ἑταῖροι, νηὶ μελαίνῃ* ο 218.

785. See on γ 11, and *cf.* θ 55. — **ὑψοῦ**: *high out, i.e.* afloat, the surface of the sea apparently rising from the shore line. — **ἐν νοτίῳ**: lit. *in the wet. Cf. ἐφ' ὑγρὴν* α 97. — **ἐκ δ' ἔβαν αὐτοί**: *sc.* from the chariot Γ 113, here from the ship, that they might take their supper on shore. *Cf.* θ 55 f.

786. **ἔνθα**: *i.e.* on the beach. — **μένον . . . ἐλθεῖν**: see on α 422.

787. *Cf.* 760. — **αὖθι**: *there,* follows the more precise designation, as in *παρ' ἡμῖν αὖθι μένοντες* ο 455, *ἐν Λακεδαίμονι αὖθι* Γ 244.

788. **ἄσιτος**: explained by the clause following in asyndeton. The second hemistich occurs also ε 201, κ 384, ρ 603, Λ 780.

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ὁρμαίνουσ', ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσιν,
τόσσα μιν ὁρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·
εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί,
Ἰφθίμῃ κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὄπυιε Φερῇς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
εἵως Πηνελόπειαν ὀδυρομένην γοόωσαν
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·

790. **ὅ γε**: as in 821. See on α 4.

791 f. **μερμήριξε**: gnomic aor. in a simile. This word, together with *δείσας*, contains the point of the comparison. Penelope broods over the issue of her son's adventure, in fear and an increasing sense of helplessness. But the simile is not a happy one. It would apply better to a warrior attacked on all sides by his enemies, to Telemachus rather than Penelope.

793. **ὁρμαίνουσαν**: the partic. contains the chief idea, "so many anxious thoughts was she revolving when sleep came upon her." — **ἐπήλυθε**: with acc. of the person only here and ν 282, elsewhere with the dat. This hemistich occurs also μ 311.

794 = σ 189.

795. See on β 382.

796. **δέμας** *κτλ.*: elsewhere (ν 288, π 157, υ 31) of Athene herself, here of a phantom sent by her. Athene herself appears to Nausicaa in ζ 13 ff. The poet seems to think of the goddess as still with Telemachus.

797. **κουρῃ Ἰκαρίοιο**: *cf.* α 329.

798. **Εὔμηλος**: son of Admetus and Alcestis. He is a little child in the *Alcestis* of Euripides. *Cf.* B 711 ff. —**Φερῇς**: in Thessaly, on lake Boebeïs.

800. **εἵως**: sometimes denotes purpose or expectation in the *Od.*, as often in Attic. *Cf.* ε 386, ζ 80, ι 376, τ 367. G. 239 N. 2; H. 921; GMT. 66, 2 N. 1. — **ὀδυρομένην**: may be translated as an adv. modifier of *γοόωσαν*, *bitterly lamenting.*

801 = ω 323 (ἀλλ' ἴσχεο). The second hemistich occurs also ρ 8.

802. **παρὰ κληῖδος ἱμάντα**: *past the bolt-strap,* as we should say 'through the key-hole.' See on α 441 f. In 838 *παρὰ κληῖδα* means the same.

803 = ζ 21, υ 32, ψ 4, Ψ 68, Ω 682. *Cf.* B 20, 59. — **ὑπὲρ κεφαλῆς**: *i.e. at her*

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"εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ.
οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες
κλαίειν οὐδ' ἀκάχησθαι, ἐπεί ῥ' ἔτι νόστιμός ἐστιν
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστιν."
τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια
ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν·
"τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε
πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.
καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων
πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,

head, as dream-visions always stood. *Cf.* *ὄναρ κεφαλῆφιν ἐπέστη* K 496, *ὑπερστὰν (τὸ ὄνειρον) τοῦ Ἀρταβάνου* Hdt. vii. 17. — **πρὸς μῦθον ἔειπεν**: closes the verse more than thirty times in Homer, always with acc. of the person preceding. See on *β* 80.

804. **εὕδεις**: *cf.* B 23, Ψ 69, and, for the second hemistich, see on *α* 114.

805. **οὐ μέν σ' οὐδὲ ἐῶσι**: *not indeed do they even allow thee*, to say nothing of its being pleasing to them. *Cf.* *γ* 27 f., *ε* 212. — **ῥεῖα ζώοντες**: contrasts a careless life with that of mortals, who are *ὀιζυροί, δειλοί, ἀλφησταί*. This hemistich occurs also *ε* 122, Z 138.

806. **νόστιμος**: *capable of return*, *ἀνακομισθῆναι δυνάμενος* (Schol.). So *τ* 85, *υ* 333, where *οὐκέτι νόστιμος* is equiv. to *ἀνόστιμος* *δ* 182.

807. **ἀλιτήμενος**: a participial adj. from *ἀλιταίνω*, found only here, equiv. to *ἀλιτήμων* (*cf.* *ὀνήμενος* *β* 33). The verb is construed with the acc., hence *θεοῖς* is best construed as a dat. of reference, *in the eyes of the gods*.

809. **κνώσσουσα**: only here in Homer, of the deep sleep in which visions come. The verb is used by Pindar *Pyth.* i. 8 (15) of the eagle of Zeus lulled to sleep by heavenly music. — **ἐν ὀνειρείῃσι πύλῃσιν**: *at the dream-gates*, figuratively said of one just entering the land of dreams. *Cf.* *δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων* *τ* 562. This was near Erebus, and the comparison is therefore to the deep sleep of death. Dreams had special means of egress from the lower world, and so could visit men readily.

810 f. **πάρος πωλέαι**: *hast thou been wont to come.* G. 200 N. 4; H. 826. — **πωλέ'**: for *πωλέεαι*, *cf.* *μυθέαι* *β* 202. — The last hemistich occurs also *ε* 80 (*ναίει*), *ι* 18 (*ναίων*).

814–816 = 724–726.

817. *Cf.* 727.

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νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου·
τοῦ δ' ἀμφιτρομέω καὶ δείδια, μή τι πάθῃσιν,
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἱέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἱκέσθαι."
τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
"θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·
τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἣ νῦν με προέηκε τεῒν τάδε μυθήσασθαι."
τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·
"εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον ὀιζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,

818. *Cf.* *οὔ πω εἰδόθ' ὁμοιίου πολέμοιο | οὐδ' ἀγορέων* I 440 f., Phoenix to Achilles, and *γ* 23 f.

820. **τοῦ δέ**: *yes for him*, repeats the *τοῦ* of 819, and introduces an explanation. The gen. here depends on the prep. in composition. — **μή τι πάθῃσιν**: a frequent euphemism, for *lest he die*. *Cf.* ne quid acciderit. So *μ* 321, *ρ* 596, often in the *Il.* and in later Greek.

821. **τῶν**: const. with *δήμῳ*, like *ἀλλογνώτων* *β* 366. *Cf.* *ὅτε κεν τῶν δῆμον ἵκωμαι* Z 225. — **ἵν' οἴχεται**: *where he is gone*, rel. clause explanatory of *τῶν*.

822. **αὐτῷ**: see on 710. — **μηχανόωνται**: only here used absolutely. The next verse is explanatory.

823 = *ν* 426, *ο* 30. The first hemistich occurs also *ξ* 282, the second *ε* 207, 301.

824 = 835.

825. **θάρσει**: followed by *μηδέ τι* and a second imv. also Δ 184, K 383, Ω 171. — **πάγχυ λίην**: *all too much*. For *λίην* closing the verse, *cf.* also *οὔτε τι λίην* N 284.

826. **τοίη γάρ**: *cf.* *β* 286.

827. **ἠρήσαντο**: gnomic aor. — **παρεστάμεναι**: *cf.* the prayer of Odysseus to Athene *πάρ δέ μοι αὐτὴ στῆθι* *ν* 387.

829. *Cf.* Λ 201 (*Ζεύς με πατὴρ κτλ.*).

831. **ἔκλυες αὐδῆς**: *listenest to the voice*, *i.e.* art here in obedience to it.

832. **εἰ δ' ἄγε**: *then* (*δέ*) *come I pray*, here in apod., as also X 381. See on *α* 271. — **κεῖνον ὀιζυρόν**: proleptic acc. of the person, as in 836. This proleptic acc. has much of the syntactical relation of the acc. of specification.

833 = *ξ* 44, *υ* 207. *Cf.* Σ 442 (*ὄφρα δέ μοι*), T 327 (first hemistich), and see on *δ* 540.

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ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν."
τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
"οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν."
ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων. ἡ δ' ἐξ ὕπνου ἀνόρουσεν
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

834 = ω 264. *Cf.* ο 350 (τεθνᾶσι), υ 208 (εἰ δ' ἤδη), X 52 (εἰ, τεθνᾶσι).

836. **ἀγορεύσω**: the verb has an acc. of the person also in τοὺς ἀγορεύεις π 263.

837 = λ 464. *Cf.* Δ 355 for the verse-close, and μεταμώνια βάζεις σ 392. — **ζώει** κτλ.: see on β 132. — **κακόν**: *sc.* ἐστίν.

838. **παρὰ κληῖδα**: see on 802.

839. **ἐς πνοιὰς ἀνέμων**: *cf.* ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο ζ 20, of Athene. The dream-phantom has an ethereal nature, much like that of departed spirits, which are also called εἴδωλα. — With the second hemistich, *cf.* ὁ δ' ἐξ ὕπνου ἀνορούσας K 519.

841. **ὡς ἐναργές**: (seeing) *how clearly;* ὡς was originally an excl., then passed into a causal rel. See on β 233. — **νυκτὸς ἀμολγῷ**: *in the dead of night.* The phrase always closes the verse (*cf.* also Λ 173, O 324, X 28, 317). The etymology of ἀμολγῷ is obscure.

Vs. 842–847. *The suitors depart to lie in wait for Telemachus.*

842. *Cf.* ο 474 (οἱ μὲν ἔπειτ') = A 312. — **ἀναβάντες**: see on α 210.

843. **αἰπύν**: epith. of φόνον, as of ὄλεθρον α 11.

844. **ἔστι δέ**: see on γ 293.

845. Only the names vary in N 33 (Τενέδοιο καὶ Ἴμβρου), Ω 78 (Σάμου τε καὶ Ἴμβρου). *Cf.* 671.

846. **Ἀστερίς**: a mythical name. — **ἔνι**: *i.e.* ἔνεισιν.

847. **ἀμφίδυμοι** (*cf.* δίδυμοι): *double, i.e.* one on each side of the island, towards Same, and towards Ithaca. *Cf.* the two harbors of the equally mythical city of the Phaeacians ζ 263. — **τῇ**: adv., *there.* — There is reference to this ambuscade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

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APPENDIX.

I. MANUSCRIPTS, EDITIONS, AND AUXILIARY LITERATURE.

MANUSCRIPTS.

There is no Ms. of the *Odyssey* which can compare in excellence with the *Venetus A* of the *Iliad*, and none is so facile princeps. The Codex *Harleianus* No. 5674 (*H*) makes the nearest approach to this distinction. This Codex is in the British Museum. It was written in the thirteenth century, on 150 leaves of parchment in small folio, and contains the entire *Odyssey*, with scholia of comparatively early date and great value, though not nearly so full or valuable as the best scholia to the *Iliad*.

Without any attempt to assign a relative value to them, the only other Mss. of the *Odyssey* to which reference is made in this Appendix may be briefly noticed as follows: (*A*) Codex *Augustanus*, in the Munich library, No. 519 B, probably of the fifteenth century, containing on 253 quarto pages of cotton paper the entire *Odyssey* and the *Batrachomyomachia* as far as verse 161, with variants and corrections on the margin,— a careless copy of a good text; (*M*) Codex *Venetus* No. 613, in the library of St. Mark's, at Venice, of the thirteenth century, containing on 296 quarto pages of linen paper the entire *Odyssey* and *Batrachomyomachia*, with scholia,— a painstaking copy, in four distinct handwritings.

EDITIONS.

For Homeric bibliography previous to Wolf, *cf.* Jebb, *Introduction to Homer*, pp. 198 ff., Seymour, *Iliad* i.–iii., Appendix, pp. 195 f. The text-editions referred to in this Appendix are:

(W.) *Homeri et Homeridarum opera et reliquiae, ex recensione F. A. Wolfii*, 4 vols., Leipsic, 1804–1807. In this edition special stress is laid on the testimony of Eustathius, the scholia and grammarians, in an attempt to improve the traditional text of the Mss.

(B¹.) *Homeri opera, ex recognitione Immanuelis Bekkeri*, 2 vols., Berlin, 1843. Bekker was a pupil of Wolf, and this, his first edition of Homer, gives the best form as yet of an amended Alexandrian text.

(B².) *Carmina Homerica. Immanuel Bekker emendabat et annotabat*, 2 vols., Bonn, 1858. In this edition the editor strives to go back of tra-

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dition, and to reach the form of the poems in which they were originally sung. The initial digamma is restored when metrically possible. The annotations are a miracle of brevity, but abound in far-reaching suggestions and combinations. One may still glean from them with profit.

(La R.) *Homeri Odyssea, ad fidem librorum optimorum edidit J. La Roche*, 2 parts, Leipsic, 1867–1868. The text is Alexandrian. The critical apparatus is the best yet provided, and very laborious, but needlessly minute, inaccurate, and based on an insufficient collation of Mss. A new critical edition of Homer by Ludwich is eagerly awaited.

(N.) *Homeri Odyssea, cum potiore lectionis varietate* [*Homerica Carmina*, Vol. ii.] *edidit Augustus Nauck*, 2 parts, Berlin, 1874. The text is restored independently of tradition, advancing on the lines of Bekker's second edition. The critical notes are between Bekker's and La Roche's in method and scope. The digamma is regarded, but not printed.

(C.) *Homeri Odyssea, scholarum in usum edidit Paulus Cauer*, 2 parts, Leipsic, 1886–1887. This excellent little edition attempts to utilize for school purposes what the editor deems to have been securely established by the labors of Bekker, Nauck, and their followers, independently of current tradition. It contains also a very brief but judicious *apparatus criticus.*

(DH.) *Homeri Odyssea, edidit Guilielmus Dindorf*, 5th ed., revised by C. Hentze, Leipsic, Teubner, 1884 (the text of the present edition, substantially agreeing with that of AH.).

The exegetical editions specially referred to in this Appendix are:

(A.) *Homers Odyssee, für den Schulgebrauch erklärt von K. F. Ameis*, 2 vols., 2d ed., Leipsic, 1861–1862. The views here held by Ameis himself are sometimes contrasted with those which the revision of his commentary by Hentze now presents.

(AH.) *The same*, 8th ed., (α–ζ), revised by C. Hentze, Leipsic, 1884 (the basis of the notes in the present edition).

(F.) *Homers Odyssee, erklärt von J. U. Faesi*, 2 vols., 3d ed., Berlin, 1855–1856. A very judicious, conservative, and concise edition.

(FK.) *The same*, 5th and 6th editions, revised by W. C. Kayser, 1869–1873. The revision is very independent, with strong Alexandrian tendency.

(FH.) *The same*, 8th ed., (α–μ), revised by Gustav Hinrichs, 1884. The slight revision is in sympathy with the views of Kirchhoff.

(D.) *Homers Odyssee, erklärende Schulausgabe von Heinrich Düntzer*, 2d ed., Paderborn, 1875–1880. An unsystematic work, full of adversaria, but often suggestive.

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(Hn.) *The Odyssey of Homer, edited with marginal references, etc., by Henry Hayman*, 3 vols., London, 1866–1882.

(My.) *Homer's Odyssey, edited with English notes, appendices, etc., by W. Walter Merry and James Riddell*, vol. i., Oxford, 1876.

Other exegetical editions are:

Homeri Odyssea, by Baumgarten-Crusius, 3 vols., Leipsic, 1822–1824.

Erklärende Anmerkungen zu Homers Odyssee, (α–μ), by G. W. Nitzsch, 3 vols., Hanover, 1826–1840.

Homers Odyssee, edited by V. H. Koch, Hanover, 1873–1878.

Homer, Odyssey, Books i–xii., ed. by W. W. Merry, 4th ed., Oxford, 1876.

Homers Odyssee, edited by F. Weck, (α–ι), Gotha, 1886.

AUXILIARY LITERATURE.[1]

Index Homericus, by Seber, Oxford, 1780.

Lexilogus, by Philip Buttmann, 2 vols., Berlin, 1818, 1825.

Wörterbuch über die Gedichte des Homeros, by Seiler-Capelle, 8th ed., Leipsic, 1878.

Lexicon Homericum, edited by H. Ebeling, 2 vols., Leipsic, 1871–1885.

Homeric Dictionary, by G. Autenrieth, translated by R. P. Keep, New York, 1876.

Concordance to the Odyssey and Hymns of Homer, by Henry Dunbar, Oxford, 1880.

Verbum Homericum, by Eugen Frohwein, Leipsic, 1881.

(M.) *Grammar of the Homeric Dialect*, by D. B. Monro, Oxford, 1882.

Parallel-Homer, by C. E. Schmidt, Göttingen, 1885.

Scholia Graeca in Homeri Odysseam, ed. by Dindorf, 2 vols., Oxford, 1855.

Commentarii ad Homeri Iliadem et Odysseam, by Eustathius, 7 vols., Leipsic, 1825–1830.

Aristonici Reliquiae, edited by L. Friedländer (*ad Il.*), Göttingen, 1853.

Idem, edited by O. Carnuth (*ad Od.*), Leipsic, 1869.

Nicanoris Reliquiae, edited by L. Friedländer (*ad Il.*), Königsberg, 1850.

Idem, edited by O. Carnuth (*ad Od.*), Berlin, 1875.

De Aristarchi studiis Homericis, by K. Lehrs, 3d ed., Leipsic, 1882.

Die Homerische Textkritik im Alterthum, by J. La Roche, Leipsic, 1866.

Aristarchs Homerische Textkritik, nach den Fragmenten des Didymos, by A. Ludwich, 2 vols., Leipsic, 1884–85.

[1] No attempt is here made to give an exhaustive literature. The editor has found the books mentioned useful. They might be less useful to others, and books not mentioned here might be more useful to any one.

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Homerische Blätter, by Immanuel Bekker, 2 vols., Bonn, 1863, 1872.

Homerische Studien, by J. La Roche, Vienna, 1861.

Homerische Untersuchungen, by the same, Leipsic, 1869.

Beobachtungen über den Homerischen Sprachgebrauch, by J. Classen, Frankfurt, 1867.

Der Homerische Gebrauch der Partikel εἰ, by L. Lange, 2 parts, Leipsic, 1872 f.

Homerische Studien, by W. Hartel, 3 parts, Vienna, 1871–1876.

De Homericae elocutionis vestigiis Aeolicis, by G. Hinrichs, Berlin, 1875.

Homerische Theologie, by Nägelsbach, 2d ed., Nuremberg, 1861 (3d ed. 1884).

Homerische Realien, by E. Buchholz, 3 vols., Leipsic, 1871–1885.

Das Homerische Epos aus den Denkmälern erläutert, by W. Helbig, Leipsic, 1884 (2d ed. 1887).

Nautik der Alten, by A. Breusing, Bremen, 1886.

Homer ['Literature Primer'], by Gladstone, New York, 1878.

Homer: An Introduction to the Iliad and Odyssey, by R. C. Jebb, Boston, 1887.

Prolegomena ad Homerum, by Wolf, Halle, 1795 (Calvary's edition, Berlin, 1876).

Der epische Cyclus, by Welcker, 2 vols., Bonn, 1835, 1849.

Ueber die Entstehung der Ilias und der Odyssee, by A. Jacob, Berlin 1856.

Untersuchungen über die Entstehung der Odyssee, by W. Hartel, Zeitschrift f. d. österr. Gymn., 1864, pp. 473 ff.

(K.) *Die Homerische Odyssee*, by A. Kirchhoff, 2d ed., Berlin, 1879.

Die Einheit der Odyssee, by E. Kammer, Leipsic, 1873.

Die Homerische Odyssee in der ursprünglichen Sprachform wiederhergestellt, by A. Fick, Göttingen, 1883.

Die Entwickelung der Homerischen Poesie, by B. Niese, Berlin, 1882.

Homerische Untersuchungen, by U. von Wilamowitz-Moellendorf, Berlin, 1884.

Die Quellen der Odyssee, by O. Seeck, Berlin, 1887.

Origin of the Homeric Poems, by H. Bonitz, translated by L. R. Packard, New York, 1880.

Homerische Abhandlungen, by K. L. Kayser, Leipsic, 1881 (collected essays).

Homerische Abhandlungen, by H. Düntzer, Leipsic, 1872 (collected essays).

Die Interpolationen bei Homer, by W. Christ, Munich, 1879.

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Die Wiederholungen gleicher und ähnlicher Verse in der Ilias, by the same, Munich, 1880.

Die Wiederholungen in der Odyssee, by K. Sittl, Munich, 1882.

Homer oder Homeriden, by W. Christ, Munich, 1884.

Zur Chronologie der altgriechischen Epos, by the same, Munich, 1884.

II. CRITICAL NOTES.[1]

A.

This book comprises the action of the first day of the poem. More than most books it abounds in 'centos,' borrowed passages and verses, and stock epic material. It was probably compiled to serve as an introduction to the whole poem, when this had been itself brought into more or less consistency after the union of several poems originally distinct. How many and what these ultimate poems were, cannot be determined. The school of critics who follow Kirchhoff generally agree on at least three, a 'Telemachy' ($\beta-\delta+$), a 'Return of Odysseus' ($\epsilon-\mu+$), and a 'Vengeance of Odysseus' ($\phi-\omega$). The Alexandrian critics, and their modern followers, try to remove the inconsistencies resulting from such an origin of the poem by rejecting certain verses and correcting others. No general lines of agreement can be traced among this school.

Vs. **1–10.** This prooemium resembles, and probably imitates, that of the *Il.* It is, however, far inferior to it in distinctness. *Cf.* Bekker, *Hom. Blät.* i. 99 ff., Wilamowitz, *H. U.* p. 18. Vergil's prooemium to the *Aeneid* combines features of both.

1. πολύτροπον: this epith. is intended to make plain who the hero is, as much as though his name and descent were stated formally. It was an *ἀπορία* of the ancient critics whether it was complimentary to the hero

[1] Zen. = Zenodotus of Ephesus, Librarian of the Alexandrian Museum, floruit circa 260 B.C.

Arist. = Aristophanes of Byzantium, pupil and successor of Zenodotus, floruit circa 200 B.C.

Ar. = Aristarchus of Samothrace, pupil and successor of Aristophanes, floruit circa 160 B.C.

Did. = Didymus Χαλκέντερος, an Alexandrian grammarian who flourished early in the Augustan age, author of a treatise on the recension of Homer by Aristarchus.

Eust. = Eustathius, archbishop of Thessalonica, who flourished in the latter half of the twelfth century, compiler of a huge commentary on the *Iliad* and *Odyssey*.

For these and other ancient critics of Homer, see Jebb's *Homer*, pp. 92–102. — **ἀθετεῖται** (or **ἀθετοῦνται**) is a term of the ancient scholia, meaning that Aristarchus rejected the verse (or verses). — **προηθετοῦνται** means that Aristarchus agreed with his predecessor in rejecting verses.

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or not. Many modern commentators (Nitzsch *et al.*, also Voss in his translation) render by *much-wandered, i.e.* **πολύπλαγκτον,** and regard the rel. clause following as epexegetical. This view is urged most recently by La R. in Zeitsch. f. d. österr. Gymn. xxxviii. pp. 161 ff.

2 f. Most editors punctuate with colon after this verse and comma after the next; B.[2] and A. with comma after both. The rel. const. may, of course, be abandoned in 2. — **ἴδεν ἄστεα**: the -*ν* was added after the original ϝ of *ἄστεα* was forgotten. N. omits it. — **νόον**: considered *ἄμεινον* by Ar.; *νόμον* Zen., prob. the original reading, though the word is not elsewhere found in Homer. *Cf.* Wilamowitz, *H. U.* p. 20.

4. The last dipody closes the verse six times besides in Homer. *Cf.* *πάθον ἄλγεα θυμῷ* ν 263, *καὶ πάθεν ἄλγη* Ω 7. K. sees distinct reference to this prooemium in ν 90 f. If, however, his view of the relative age of α 1–87 be incorrect, the reverse relation may exist between the two passages.

6–9. Bracketed by K. as 'late interpolation.'

6. **ὡς**: the rules of the ancient grammarians for the accentuation of this adv. are conflicting. B. prints ὥς, W., N., C., ὧς. See La R., *H. T.* p. 380 ff.

7. **αὐτῶν**: Ar.; *αὐτοί* B., from one mediocre Ms., comparing 33.

11. **ἔνθα**: at best abrupt. K. regarded it as rel., punctuating with comma after 10, and closing the prooemium with 15. There is no such graceful transition to the story as A 8–11. Vs. 11–21 correspond rather to A 12–52.

15. **σπέσσι**: *σπέεσι* N., C.

17. **τῷ**: AH. construes with *ἐπεκλώσαντο,* making the latter refer to the following council of the gods. FK. and FH. construe as in the note.

18 f. **οὐδ' ἔνθα . . . καὶ . . . φίλοισι**: the interpretation of the notes (AH., FH.) finds here allusion to ν–ω. So Nitzsch, who considered the phrase as parenthetical (*διὰ μέσου ἀναπεφώνηται* Ar., in Schol. Π 46), and found the apod. to *ὅτε δή* in *θεοὶ δέ*. So FK. In this case the repetition of *θεοί* is hard to account for. A simpler interpretation is to make **ἔνθα** = **τότε** (Ar.), and *καὶ . . . φίλοισι* pred., parallel with *πεφυγμένος, καί* being used instead of *οὐδέ*: *not even then was he safe out of hardships and (nor) at home.* So F., D., My. But no good instance of such use of **οὐδέ** (ε 414 is cited) can be found in Homer.

21. The first hemistich occurs also as such φ 254 (gen.), χ 291. Elsewhere (β 17, ν 126, υ 369, Λ 140) it closes the verse. — K. thinks vs. 20 f. copied in ζ 330 f. See above, on 4.

24. Crates of Mallus, the Pergamene rival of Ar., read **ἠμὲν . . . ἠδέ,** Strabo i. p. 30.

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25. **ἀντιόων**: C. restores everywhere the earlier forms *ἀντιάων, etc.*

27. **Ὀλυμπίου**: Ὀλύμπιοι? N. **28.** **τοῖσι**: local dat. AH.

29–31. K. holds these to be a poor adaptation of δ 187–189, and brackets them. See above, on 4. Five Mss. (incl. *H*) close v. 31 with ἔπεα πτερόεντα προσηύδα (= δ 189).

37. **ἐπεὶ πρό οἱ**: ἐπεί οἱ? N., suggesting an original influence of ϝ.

38. The edition of Massalia (see Jebbs' *Homer*, p. 91) had here πέμψαντες Μαίης ἐρικυδέος ἀγλαὸν υἱόν. Instead of ἐύσκοπον, διάκτορον was sometimes read, as in 84.

43. The second hemistich occurs also X 271 (ἀποτίσεις).

46 f. The first hemistich occurs also λ 181 = π 37 (κείνη), ο 155 (κείνῳ). — **καὶ λίην**: opens the verse also ι 477, ν 393, ρ 312, Α 553, Θ 358, Τ 408. — **ὀλέθρῳ, | ὡς**: with B. The usual reading is ὀλέθρῳ· | ὥς, and so C. corrects even at ο 359.

49. **πήματα πάσχει**: τῆλ' ἀλάληται Schol. on ε 3.

50. The first hemistich occurs also 198, μ 283. — On the indefinite definiteness of such data in the *Od.*, see Strabo i. p. 26.

51. **δώματα ναίει**: most Mss. (incl. *AHM*) have δώμασι, but all editors follow Eust. Bentley would have read πότνια instead, '*κοὺ δώματα ἔναιεν* sed *σπέος.*'

52 ff. The interpretation of this dubious passage given in the notes is essentially that of Preller, who is followed by Furtwängler in Roscher's Lexicon *s. v.* Atlas. Homer does not mention Atlas except in the two passages cited. In Hesiod *Theog.* 517–520, 746–749, there are no 'pillars.'

56. **λόγοισιν**: ἔπεσσιν N., to remove the rare word. In O 393 he corrects ἔτερπε λόγοις to ἔτερπε λόων (from the λούων of a Schol.).

58 f. An awkward improvement of η 223 f. acc. to Wilamowitz, *H. U.* p. 18.

59–62. The last dipody of 59 and first hemistich of 60 occur together also O 553 f., the dipody also Θ 201. The first hemistich of 61 occurs also Π 272, Ρ 165, Χ 89; the first hemistich of 62 also δ 99, ε 307, Ω 256, 494. With the verse-close of 62, *cf.* ὠδύσατο Ζεύς Σ 292.

65. Wilamowitz is prob. right in considering the verse as borrowed in α from K 243 (*H. U.* p. 15), rather than vice versa (Sittl, *Wiederholungen in der Odyssee*, p. 32 f.).

69. **ἀλάωσεν**: N. suggests ἀπάμερσεν (ἀπαμέρσας) in both passages.

70. The first hemistich closes the verse in A 264; for the second, *cf.* besides B 118 (τοῦ γάρ) = I 25, N 484 (ὅ τε), Ω 293 (καί εὖ) = 311. — **ὅου**: see Curtius, *Erläuterungen*[3], p. 159 f. — **ἐστί**: so most Mss. (incl. *AHM*), and Eust., W., La R., but ἔσκε B., N., C., on the authority of one Ms.

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and the lemma of a scholiast. The impf. would accord with the view that Cyclops lost his life with his sight. See App. on β 20.

73. With the second hemistich, *cf.* that of λ 306 (μιγῆναι). The first is in 15.

83. **πολύφρονα**: Eust., La R., N., C., comparing the passages cited in note. δαΐφρονα has equal Ms. authority, and is read by W., B. The verse is necessary and genuine, acc. to K., only in φ and υ 329, but 'interpolation' in α, ξ, υ 239.

84. The second hemistich occurs only here in the acc., but thirteen times in the nom., and once in the dat.

85. **τάχιστα**: Lehrs and N. have suggested παραστάς, thus removing the inconsistency of not having Hermes actually start till ε 44. This inconsistency is one of K.'s main supports in regarding α 88–ε 41 as an insertion. Even from α 1–88, thus held to be part of an old nostos-poem, K. has been compelled to bracket as 'interpolation' vs. 6–9, 29–31, 83. Wilamowitz seems to have succeeded in proving that α 1–87 does not differ in character from the rest of the book.

93. **Σπάρτην**: Κρήτην Zen., and at 285 f. κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενῆα ἄνακτα | ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων (Schol. γ 313, also α 85, β 359, δ 702). This couplet follows here in some good Mss., prob. from a marginal note. K. believes Zen. must have read Κρήτην also at β 214, 359, though the scholia speak as if he did not. The edition of Antimachus (*cf.* Jebb's *Homer*, p. 91) read Ὠγυλίην at α 85, which κατὰ Κρήτην Ἡσίοδός φησι κεῖσθαι. Zen. made the correction, acc. to K., to remove the chronological inconsistency of the poem in having Telemachus linger a month at Sparta after showing eagerness to be off (δ 594 ff.). The time was occupied, Zen. argued (κατὰ τὸ σιωπώμενον), by a further journey to Crete. *Cf.* the story of Odysseus τ 172 ff. (ξ 382 f.).

96–101. A 'cento,' made up of formulaic verses and phrases, which, in some respects, do not harmonize with this context. Vs. 96–98 are transferred from Hermes to Athene, as 99–101 imitate the description of his magic wand ε 47 f. *etc.*, although 99 is elsewhere used only of a warrior going forth armed. So 100 f. are borrowed from descriptions of Athene as war-goddess in battle scenes of the *Il.* *Cf.* the common formula of preparation for departure β 4 *etc.*, and less ornate descriptions of Athene's departure from Olympus, B 166 f., Δ 73 f. = X 186 f. = ω 487 f., H 19.

97 f. προηθετοῦντο, κατὰ δὲ τὴν Μασσαλιωτικὴν οὐδ' ἦσαν. Ar. thought the verses proper in ε and Ω, but not here.

99–101. ἀθετοῦνται. Ar. held them to be interpolated from E. B.[1] rejected them, and they are bracketed by F., and My. B.[2] rejected 97–

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101, and they are bracketed by AH., D., FK., Hn., while W., La R., FH. and C. leave them intact. K. considers them a rude and careless compilation.

106. **ἔπειτα**: ἐκεῖθι N.

110. **οἱ μὲν οἶνον**: B.[2], N., following Eust. and a Schol. The Ms. evidence favors *οἱ μὲν ἄρ᾽ οἶνον*, and so K. reads. Some parts of Homer are doubtless late enough to have originally ignored the ϝ.

112. **καὶ πρότιθεν, τοὶ δέ**: Herodian, B., N. The Mss. (exc. *M*), Eust., W., La R., have *προτίθεντο ἰδέ*. W. L. Kayser argued that Ar. read *ἰδὲ πρότιθεν τοὶ δέ*, and so A. and AH. till the eighth ed. Elsewhere *ἰδέ* is not found so early in the verse.

115 f. Adapted from *υ* 224 f., acc. to K. *τῶν μέν* leads one to expect a *τῶν δέ* referring to another group of suitors who suffered otherwise. Cobet suggests *τῶν μὲν μνηστήρων*, or to read as in *υ*.

117. **δώμασιν**: La R. There is equally good Ms. authority for *κτήμασιν*, though the latter was *ἐν ταῖς εἰκαιοτέραις* (*sc. γραφαῖς*). So W., B., N., C. — **οἷσιν ἀνάσσοι**: the phrase occurs *δ* 9 and *Ω* 202 as verse-close, and *β* 234 = *ε* 12 in the second place, but always as a rel. clause.

128. **δουροδόκης**: the view in the note is that of Döderlein and Gerlach (*Philol.* xxx. p. 513). It leaves the epith. *ἐυξόου* somewhat out of account. This applies better to a chest or frame of some sort, fastened to the pillar.

136–142. A 'cento,' in which different verses are rejected by different editors, both ancient and modern. Ar. rejected 140 (K.) and prob. 139 also (Ludwich), because Mentes was not an unexpected and sudden guest (Schol. *δ* 54). Either this couplet or 141 f. is unnecessary. The latter is rejected or bracketed by W., B., D., F., FK. AH. brackets 140 alone, Hn. 140–142. The passage is left intact by A., N., FH., My., C., though N. suspects 140. K. of course regards it as modelled on *δ* and *ο*.

144–150. A 'cento.' V. 148 precedes 147 in some Mss., and in some there follows the formula for distribution to each feaster *γ* 340 (*cf. α* 143). This is held to be indispensable here by K., who points out that elsewhere 146, 148 are used of preparation for the solemn libation, and not, as here, of the profane act of drinking. V. 147 he thinks borrowed from *π* to add eating to the scene. AH. brackets 148 on account of its redundancy. It is wanting in one good Ms.

151. **μνηστῆρες τοῖσιν μέν**: the forced interpretation of AH. given in the note is based on the fact that elsewhere the subj. of the formula 150 is not repeated after it. But this would be a slight liberty for a compiler to take (K.). Much better therefore is the usual punctuation *ἕντο* |

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μνηστῆρες, τοῖσιν κτλ. Otherwise the μνηστῆρσιν τοῖσιν μέν (*cf.* 116) proposed by Nitzsch would deserve notice.

153. **περικαλλέα θῆκεν**: περικαλλέ' ἔθηκεν B.², La R.—K. points out that the verse is adapted to a blind bard like Demodocus in θ, but not to Phemius.

167. **θαλπωρή**: κατ' ἐνίους τῶν πάνυ ἀξιολόγων, ἐλπωρή (Schol.).

171–173. Ar. rejected these verses as borrowed from ξ, and inappropriately addressed here to Athene βασιλικὴν ἔχουσαν στολήν.

177. **ἐπίστροφος**: the more usual interpretation is that preferred by Eust. and found in the scholia, *conversant with*, παρὰ πολλοῖς ἀνθρώποις ξενιζόμενος. This accords best with the καὶ κεῖνος *he too*. Nitzsch compares ἐπιστρέφεται Hom. *Hym.* xxvii. 10, and ἐπιστρωφῶσι ρ 486. *Cf.* πολύτροπον 1.

183. **πλέων ἐπὶ οἴνοπα**: N. suggests πλώων οἴνοπα.—The second hemistich occurs with κατά γ 302, ο 453.

184. **Τεμέσην**: a Schol. also refers this to Τέμψα, a city of Bruttii. Ταύτης δὲ τῆς Τεμέσης φασὶ μεμνῆσθαι τὸν ποιητήν, οὐ τῆς ἐν Κύπρῳ Ταμασσοῦ· λέγεται γὰρ ἀμφοτέρως. καὶ δείκνυται χαλκουργεῖα πλησίον, ἃ νῦν ἐκλέλειπται Strabo, vi. p. 255. Wilamowitz argues for this identification *H. U.* p. 24.

185 f. προηθετοῦντο ὑπὸ Ἀριστοφάνους, κατ' ἔνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέροντο (Did.). K. finds 185 essential in ω, but both verses unnecessary here, and therefore concurs in the ancient athetesis.

199. Rejected by B.² as redundant.

200 f. Original in ο, acc. to K.

204. **εἴ πέρ τε**: εἴ πέρ ἑ N., Cobet, C.

211. The first hemistich occurs also λ 524, Δ 260, K 539; the second, with acc. after ἐπί, ω 50 and thrice in the *Il.* W. read ἐπί here, following inferior Ms. evidence. La R. establishes the distinction ἐνὶ νηυσίν = navibus vehi, ἐπὶ νηυσίν = naves petere (E 327).

215. *Cf.* τὸν δ' ἐμέ φασιν | γείνασθαι Φ 159 f., and the scholia thereon cited by B.²: ὁμοίως Εὐριπίδης 'μήτηρ φιλότεκνος μᾶλλον πατρός· ἣ μὲν γὰρ αὐτῆς ὄντας οἶδ', ὃ δ' οἴεται.' καὶ Μένανδρος 'αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο, ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.' In societies of primitive organization, hereditary rights are based on maternity.

222. **νώνυμνον**: W.; νώνυμον Mss.

225. **τίς δὲ ὅμιλος**: τίς δαὶ ὅμιλος Ar. here, and ποῦ δαὶ νηῦς ω 299, against the Mss., influenced prob. by metrical reasons. In πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί K 408, Ar. also read this late colloquial particle, as does *Venetus A*. He is followed only by La R., C. N. suggests here τίς δή δαίς, τίς ὅμιλος.

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234. **ἐβόλοντο**: *H* and Hesychius; *ἐβούλοντο A* and Eust.; *βούλοντο M*; *ἐβάλοντο H* (supra) and W., *ἀντὶ τοῦ μετέβαλον*.

238–241. Inaptly borrowed from *ξ*, acc. to K.

254–266. A clumsy imitation of *δ* 340–346, acc. to K.

259. **Ἐφύρης**: Eleian in *β*, but here thought of as Thesprotian, since Ilus and Mermerus belong to Thessalian legend (Wilamowitz, *H. U.* p. 25).

261. **ὄφρα οἱ εἴη**: *ὄφρα δαείη* Zen.; *ἥν που ἐφεύροι* Schol.

271–302. This whole passage is shown by K. (Excurs i.) to be a conscious adaptation of material given in original and more natural connection in *β* and *γ*, producing here some confusion and much inconsistency. Some interpretations in the notes are apologetic.

278. The edition of Rhianus the Cretan, of importance second only to those of Aristarchus, omitted this verse (Ludwich). No editor except AH. follows.

285. See on 93.

318. **ἄξιον ἀμοιβῆς**: *ἄξιος ἀμοιβή*? N.

320. **ἀνόπαια**: Mss. and Ar., who took it to be the name of a bird; *ἀνοπαῖα* W., B., La R., N., with Herodian and Hesychius; *ἀν' ὀπαῖα* Voss, FH., with Crates, translating *through*, or *along the roof-holes*. The interpretation and argument in the note are those preferred by Eust., followed by Nitzsch. Other views are mentioned by Eust., *ἀνὰ τὴν ὀπὴν τὴν ἐν μέσῳ τ' ὀροφῆς, πόρρω τῆς ὄψεως (ἀοράτως)*. Modern interpreters are divided among these views.

326. The forms *ἥατο etc.* are read by C.

331–335. Acc. to K., the verses are original in *σ* and *φ*, but borrowed by the compiler of *α* and used by him again in *π*.

333. Jebb (*Journal of Hellenic Studies*, vii. 170 ff.) insisted upon this close proximity of the two rooms as constituting a Hellenic type of house, differing from the 'Oriental type' at Tiryns, where the *θάλαμος* is distant from the *μέγαρον*, and to be reached only by circuitous routes. The probability grows, however, that the palace at Tiryns, as well as those more recently discovered at Mycenae, and on the Acropolis of Athens, is not Oriental, but Homeric.

337. **οἶδας**: Mss. and Ar. (*Ἀρίσταρχος δὲ οὐ δυσχεραίνει τῇ γραφῇ* Ludwich); *ᾔδεις* Zen., *ᾔδης* B.

344. The formula was seen by Ar. to be of late origin, the product of a time when Hellas meant all Greece. He therefore rejected all four passages. K., holding to a late origin of *α* and *ο*, considers the verses genuine in them, but in *δ*, for the reason given in the Schol. (Ar.), viz. the clumsy repetition of *ἐσθλόν* and the superfluousness of the verses, he

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rejects them as 'interpolations.' Modern editors vary greatly. The verses are retained in *α* and *δ*, by La R., My.; retained in *α* only, by W., F., FH., Hn., C.; N. brackets only *δ* 816. The others reject all.

351 f. Cited by Plato, *Rep.* iv. 424, in urging that the overseers of the ideal city must prevent innovations in music and gymnastic, **φοβουμένους** ὅταν τις λέγῃ ὡς τὴν

. . . ἀοιδὴν μᾶλλον ἐπιφρονέουσ' (attendunt) ἄνθρωποι
ἥ τις ἀειδόντεσσι νεωτάτη ἀμφιπέληται,

μὴ πολλάκις τὸν ποιητήν τις οἴηται λέγειν οὐκ ᾄσματα νέα ἀλλὰ τρόπον ᾠδῆς νέον, καὶ τοῦτο ἐπαινῇ. The variation in the first verse might well be the result of an error in citing from memory, that in the second a playful parody.

356–364. All taken from *φ*, acc. to K., with change of τόξον to μῦθος. Ar. rejected 356–359 here, but approved them in *φ* and Z. They were lacking here ἐν ταῖς χαριεστέραις γραφαῖς. Ar. is followed by B., AH., FK., My. Other editors retain the verses even in *α*. — **τὰ σ' αὐτῆς**: all editors but N.; σαυτῆς Mss. and Eust. in all the passages. Here an inferior Ms. has σαὐτῆς, in Z a very good Ms. has σ' αὐτῆς, and in *ξ* 185 a very good Ms. has σαὐτοῦ. In all cases N. reads τέ' αὐτῆς *etc.*

365 f. Borrowed from *σ*, acc. to K., where they are appropriate, but here a caricature. The first verse is used again by the author of *α*, in *δ*.

370 f. Strabo (xiv. p. 648) cites these verses with αὐδῇ, as an inscription on the base of a bronze statue in honor of a κιθαρῳδός Anaxenor, in the theatre at Magnesia. He says, however, that for lack of space the *ι* was not graven in the last word, so that it might be taken as nom.

374–380. Bracketed by AH.

402. δώμασιν οἷσιν: most Mss. (incl. *H*), Eust., followed by W., A.; δώμασι σοῖσι *AM*, followed by B., La R., N., C.

404. ἀπορραίσει: ἀπορραίσει' Voss, followed by B.

414. ἀγγελίης: codd. *AHM*+, Eust., La R., N.; ἀγγελίῃ inferior Mss., B., C.; ἀγγελίης πεύθομαι Naber, comparing *β* 255 f. *etc.*

424. The scholia notice another formulaic verse as read here by some: δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο (*cf.* I 713). In the Argolic edition this followed v. 424, and prob. began with ἔνθα δέ (Ludwich).

437. A laughable perversion of B 42, acc. to K. and Wilamowitz.

B.

This book comprises the action of a single day, the second in the chronology of the poem as it now stands. Its main portions were prob. incorporated into the *Od.* from some older poem dealing especially with

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a hero Telemachus. The opening and closing portions of the book (1–24, 382–434) seem like compilations from stock epic material and borrowings from other epic poems, made for purposes of juncture and adaptation to new contexts. The nature and extent of the 'Telemachy' is matter of controversy.

3 ff. Codex *Vindobonensis* No. 56 has περὶ δὲ μέγα βάλλετο φάρος (*cf.* B 43), and, following v. 4, ἀμφὶ δ' ἄρ ὤμοισι βάλετο ξίφος ἀργυρόηλον (*cf.* B 45).

6–8. οὐδὲν μὲν ἀντιπράττουσιν (*correspond*) οἱ στίχοι πρὸς τὴν παροῦσαν ὑπόθεσιν, οἰκειότεροι δὲ μᾶλλόν εἰσιν ἐν Ἰλιάδι (Ar.).

11. *H* has ἅμα τῷ γε κύνες πόδας ἀργοὶ ἕποντο, and so W. But the reading is prob. due to the influence of ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο Σ 578, as B. pointed out. The numeral is more Homeric, and has preponderating Ms. authority. *Cf.* Vergil's nec non et gemini custodes, *etc.*, *Aen.* viii. 460. Mahaffy, *Social Life in Greece*, p. 57, quotes this verse as proof of the high regard felt for dogs in the Homeric age, in that a man was not alone if he had his dog with him. Similarly Hayman in his note *ad loc.* This is a doubtful inference from such use of stereotyped elements. The formula 'runs out' in such a phrase as δύω δ' ἅμ' ἕποντο νομῆες ρ 214, of Melantheus the goatherd αἶγας ἄγων.

15–24. *Cf.* ω 422–425, a passage thought to be based on this. Bergk (*Griech. Literaturgesch.* i. p. 662) assumes that a verse has fallen out after 16, to which the καὶ γάρ of 17 had a more direct reference, and, with the help of ω 423, he suggests: δακρυχέων· πένθος γὰρ ἐνὶ φρεσὶν ἦν οἱ ἄλαστον. *Cf.* ξ 174.

19 f. ἀθετοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται· κακόπλαστοι γάρ εἰσι πρὸ τῶν Ὀδυσσέως διηγημάτων (Ar.). See La R., *H. T.* p. 483.

20. **πύματον**: most commentators (D., F., FK., FH., My.) construe with τόν, and so the compiler of the verse evidently meant it to be taken, viz. πύματος ἦν ὁ Ἄντιφος τῶν ἐξ τοῦ Ὀδυσσέως ἑταίρων οὓς ὁ Κύκλωψ ἐθοινήσατο πρὸς ἑσπέραν (Eust.). *Cf.* ι 291, 311, 344 for the story, and ι 369 for the idiom. Merry translates: *and dressed him last for supper.* The first hemistich occurs as such Σ 402. It follows the first foot of the verse ι 476 = μ 210 (εἶλει ἐνί), Ω 83 (εὗρε δ' ἐνί). For the pl. of the phrase, see on α 15. The verse-close, ὡπλίσσατο δόρπον (δεῖπνον), occurs also ι 291, 311, 344, κ 116, Λ 86. The compiler here freely used the stock phrase to form one trans. verbal idea = ἐθοινήσατο *devoured,* a usage for which no parallel can be found. Eustathius, in giving the alternative interpretation, understands that Odysseus killed Cyclops, instead of merely blinding him, and this was post-Homeric tradition: οὐκέτι γὰρ ὁ Κύκλωψ ἔφαγε, συναποβαλὼν τῷ φωτὶ (*sight*) καὶ τὸ ζῆν ὡς λέγεται.

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22. διχῶς Ἀρίσταρχος δύο δ' ἄλλοι ἔχον καὶ δύο δ' αἰὲν ἔχον (Didymus in Schol. *H*).

24. **τοῦ**: the Ms. evidence is rather in favor of **τοῖς**, and so W. read. We have in this harsh gen. const., a clear case of the perversion of a formula. The second hemistich usually follows ὅ σφιν ἐυφρονέων (see on 160). The exceptions are all in the *Od.*, including the present verse and six cases of τοῖσιν δ' —⏑⏑—, as in δ 773. In all instances except the present, then, a pronominal dat. stands in the first hemistich. The lack of it here accounts perhaps for the τοῖς of the greater number of Mss., including *H*.

28. AH. considers χρειώ neut., and τόσον in agreement with it, comparing ε 189. So in δ 312, AH. translates τίπτε χρειώ '*what need pray?*' and regards δήμιον and ἴδιον of 314 as in agreement with χρειώ (a constr. favored by β 32, γ 82). So Eust., ὅρα ὅτι τὸ χρειὼ ἐνδεξάμενος ὡς ταὐτὸν τῷ χρέος οὐδετέρῳ (*neuter*) ὀνόματι (*ad* δ 312). But in all other cases, an adj. when expressed with χρειώ is fem. *Cf.* Θ 57 χρειοῖ ἀναγκαίῃ, K 118 = Λ 610 χρειὼ ἀνεκτός, K 172 μεγάλη χρειώ.

30. **στρατοῦ**: τινὲς, πολεμίων στρατοῦ· ἄμεινον δὲ, τοῦ ἐπὶ Ἴλιον στρατεύσαντος (Schol. *H*). The first view is taken by F., FK., FH., D., My. But the expression could less successfully bear its indistinct qualification if the approach of a hostile force were meant.

36. *Cf.* οὐδὲ δήν ε 127, Π 736, οὔ τι μάλᾱ δήν χ 473, A 416, N 573. οὔ τοι ἔτῑ δήν stands in the middle of the verse ζ 33.

41. Zenodotus read ἤγειρε (Schol. *HM*), a much less delicate idiom. Cobet conjectures ὅς τὸν λαὸν ἄγειρα, to improve the metre. So Wilamowitz (*H. U.* p. 94, note), who prefers, however, ἄγειρε.

43. **σάφα εἴπω**: εἴποιμι N.

45. All the Mss. have κακόν, and so Aristarchus read, treating the following δοιά as = διχῶς (Schol. *H*). Aristophanes read κακά (Schol. *HM*), and La R. follows him. W., B., N., A. followed Aristarchus, though N. has since preferred κακά (*Od.* ii. p. viii.). κακόν certainly seems the lectio exquisitior. It is also the reading where the hemistich occurs again with ἐπεί, ο 375. In that case, δοιά is best taken as a kind of corrective apposition. So FH., D.

51. Aristophanes added after this verse, α 245 f. (Didymus in Schol. *HM*). Two different conceptions of the numbers and strength of the suitors are evident.

55. The weight of Ms. authority (including *HM*) is here overwhelmingly in favor of εἰς ἡμετέρου, and this was prob. the reading of Aristarchus (Didymus and Aristonicus in Schol. *H ad* η 301), who saw in the Atticism an indication that Homer was an Athenian. It is the text also

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of A. and AH. ἐς ἡμετέρου is the text of Hom. *Hy.* ii. 370, without a variant. It may be regarded as = εἰς τὸ τοῦ ἡμετέρου, *into the realm of ours*. Hdt. has ἐν ἡμετέρου twice, i. 35, vii. 8. It is possible that the neut. possessive was freely used for ἡμῶν, or even with the force of a proper name. *Cf.* εἰς Αἰγύπτοιο δ 581, ἐν Ἀλκινόοιο η 132. But the phrase occurs also η 301, ρ 534. In the first, no Ms. has the gen.; in the second, only *H* of the best Mss., with far fewer supports than in the present case. It is quite possible that the acc. is the more ancient reading here, gradually crowded out by a later idiom.

60. **τοῖοι**: Merry's view is better, taking the inf. as epexegetical, and the whole idiom as parallel to that of the preceding verse: '*we are not such [as he was], that we should ward it off.*' *Cf.* η 309 f.

70. μή μ' οἶον, the reading of Aristophanes (Schol. *HM*), is an interesting attempt to limit the σχέσθε, φίλοι, to the Ithacans exclusive of the suitors. The πένθεϊ λυγρῷ would then be applied to the insults of the suitors. But Aristarchus did not approve the correction. The trouble with the passage seems to be the common one, that a phrase well adapted to its context in X 416, is here rather inaptly appropriated. Lehrs therefore struck at the root of the trouble by correcting σχέσθε, φίλοι, to ἰσχέμεναι, taken as in υ 330.

89. The most natural interpretation of this verse, as Nitzsch argued, is: "already it is the third year, and soon the fourth will come," *i.e.* the *third* year is almost gone. So Kirchhoff with great positiveness (*Od.* p. 179). But this conflicts with 106 f. The contradiction was noticed by ancient commentators, some of whom restored harmony by reading δίετες and δὴ τρίτον in 106 f., Aristarchus by interpreting 89 as in the note (Schol. *HM*).

102. **κῆται**: the Mss. all have κεῖται here and at ω 137. At τ 147, one only gives κῆται. In T 32, however, where the subjv. is alike expected, *Venetus A* has κῆται, and in Ω 554 it is supported by a papyrus fragment. Wolf corrected to κῆται, and is almost universally followed by editors. But Curtius (*Verbum* ii.² p. 85) follows Buttmann in regarding κεῖται as subjv., arising from κεί-ε-ται, as λοῦται from λούεται. κῆται is not yet proven to be of actual occurrence even in Attic. Curtius is followed by Monro (§ 81).

105. **ἐπεί**: so B. and N. with very slight Ms. authority, followed by most commentators. Only W., La R., and My. read ἐπήν, the latter comparing ἐπὴν γόου ἐξ ἔρον εἴην Ω 227 (where, however, no repetition is implied and an opt. precedes), and ἀλλ' ὅτ' ἂν ἡβήσειε . . . | παυρίδιον ζώεσκον Hes. *Op. et Di.* 132 f., where a few Mss. and the editors give ὅτ' ἄρ'. In δ 222, an opt. precedes and 'attracts' from the subjv. So

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that no good parallel in Homer can be found for **ἐτήν** in the present passage. See M. 305, 309.

106. The verbs are interchanged in two Mss., giving a more natural use of δόλῳ. But the word is clearly a makeshift substitute for the ἐγώ of τ 151.

107. This verse is followed in *A* by τ 153.

116. **ὅ**: all the Mss. have ἅ. AH. and D. alone adopt the reading noticed in Schol. *H*, τινὲς ὅ οἱ αὐτῇ, *i.e.* τινὲς ὅ οἱ· ὅτι αὐτῇ.

123. βίοτός τε τεός, the reading of Aristophanes (Schol. *HM*), is an attempt to avoid the vagueness of reference here. To this reading of Aristophanes some defender of the acc. of the text (and of Aristarchus) added ἢ οἱ μνηστῆρες ἔδονται, from which many editors have sought to bring μνηστῆρες into the text. See Ludwich, *Aristarchs H. T.* i. p. 522.

127 f. These verses K. regards as an 'ordinary interpolation' from σ.

133. ἑκών has good Ms. authority ($H + 6$), but ἐγών rather better ($AM + 7$). The latter is read by B.², N., La R. *Cf.* χ 154, ω 321. See on δ 649 (App.).

134. Another interpretation (A., FH., My.) makes τοῦ πατρός refer to Icarius, and κακά repeat vaguely πόλλ' ἀποτίνειν, the latter meaning *pay back much*, *i.e.* the ἔεδνα which Icarius gave Penelope on her marriage (see on α 277). The ἐκ . . . πείσομαι would then be an emphatic resumption of the argument preceding, and an assertion of its validity, before advancing to the still stronger argument ἐκ δαίμονος. But if οὗ πατρός (*my own father*) were once the text here, as is not unlikely (§ 24 *f*, M. 255), the reference to Icarius would be impossible.

137. ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου, στικτέον δὲ ὅμως μετὰ τὸ ἔσσεται, ἵνα τὸ ὣς κέηται ἀντὶ τοῦ οὕτως (Schol. *HM*). The use of ὣς cannot be exactly paralleled, but K. pronounces the verse correct and necessary.

153. **ἀμφί**: so A., D., My. Another explanation (AH., F., FK., FH.) makes ἀμφὶ δειράς parallel to παρειάς, the partic. taking first a simple acc., then a phrase denoting place.

156. **ἔμελλον**: there is good Ms. authority (incl. *AH*) for ἔμελλε(ν).

170. **μαντεύομαι**: many Mss. (including *AHM*) read μαντεύσομαι. But Didymus (in Schol. *H*) says αἱ χαριέστεραι μαντεύομαι. The fut. would favor the interpretation of 171 given by Nitzsch and My.

171. AH. tries to make καὶ γάρ give a reason for the previous verse by adducing a prophecy which Halitherses is confident will yet be fulfilled. Better perhaps than either explanation would be to consider καὶ γάρ = *and surely*, without special logical sequence. In any case it is hard to take τελευτηθῆναι of the past, as most commentators do. Nitzsch argued from M 304, P 41 that ἀπείρητος looked forward to a future time implied in

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φημὶ τελευτηθῆναι, and translates ἀπείρητος "erfolglos." Merry favors this view, citing as Homeric parallels for the use of the aor., γ 125, N 666. See on 373 (280), and 198 (App.). — With the second hemistich, *cf.* τελευτήσειεν ἅπαντα η 331.

178. **νῦν**: δή La R., N., following the majority of Mss. (including *M*).

190. **ἀνιηρέστερον**: ἀνιηρώτερον *A.*, B².

191. This verse is omitted in six of La Roche's Mss. In four (including *A*), the verse ends with οἶος ἀπ' ἄλλων, and this variant is recorded on the margin of *M*, in a later hand. K. thinks the verse superfluous and even disturbing, and that it came from a marginal note citing A 562 as far as δυνήσεται. The fragmentary verse was then completed in several ways, and at last crept into the text. It certainly weakens the contrast between αὐτῷ μέν οἱ and σοί δέ. Moreover, εἵνεκα τῶνδε is difficult of explanation, as well as an isolated verse-close. If the pron. refers to the suitors, we should expect ἡμέων. If the phrase means "by reason of this" *i.e.* your incitement (AH.), it is certainly very awkward. All editors reject the verse.

198. **παύσεσθαι**: the conjecture of Wolf, adopted by all succeeding editors. Seven of La Roche's Mss. (including *AHM*) have παύσασθαι, and the others παύεσθαι. The authority for the aor. is interesting as bearing on the interpretation of 171. — **πρίν**: AH., bracketing 197, thinks the limit of time suggested by this word is not expressed till 204, where the form of the sentence changes so as to disguise the correlation.

203. Because of the neglected digamma in ἶσα, B.² and N. suggest αἶσα. Monro (§ 161) treats ἶσα as adj.: '*things will be even.*'

205 ff. These three verses were athetized by Aristophanes (Schol. *HM*), who thought also that τῆς ἀρετῆς was an expression too young for the *Od.* Aristarchus explained τῆς ἀρετῆς as = τῆς ταύτης ἀρετῆς, the interpretation of the note. Others take τῆς ἀρετῆς together, = *this excellence*, *i.e.* Penelope. Weck suggests ἀρετῇς.

214–223. See on α 281 ff. (App.).

227. The most natural interpretation of the verse makes γέροντι refer to Mentor, the subj. of πείθεσθαι a pron. referring to οἶκον, and that of φυλάσσειν a pron. referring to Mentor. But of such a commission of Mentor's our present Odyssey nowhere speaks, and so the forced reference of γέροντι to Laertes has been adopted from Eust. Elsewhere, if γέρων is used of Laertes, the context makes the application certain. To argue from the ὁμηλικίῃ of χ 209 that γέροντι is inapplicable to Mentor, is not well, for Odysseus was now of senatorial age (FH. compares Ψ 791), and the poet may refer to the present age of Mentor, with no reference to the time of ἐπέτρεπεν.

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241. **καταπαύετε**: the reading of Rhianus, given and approved by Didymus (Schol. *HM*), who compares 168 f., 244. It has been adopted by most editors since B. The Mss. all have *κατερύκετε*.

245. The vagueness of this verse, and the forced interpretations necessary to bring it into harmony with the context, have led to its being pronounced an interpolation in exposition of the preceding *ἀργαλέον δέ*, which originally formed an independent sent. A very early attempt to harmonize with 251 is seen in a reading given by Schol. *HM*, *ἀνδράσι καὶ παύροισιν*.

251. The verse is often held to be an interpolation by some one who construed *ἀνδράσι καὶ πλεόνεσσι* in 245 with *μαχήσασθαι*. Schol. *HM* cite as the first hemistich *εἰ πλέονές οἱ ἕποιντο*, and ridicule our reading (*τινὲς δὲ γελοίως γράφουσιν*). N. doubts the verse, but suggests *εἰ πλέονες συνέποιντο*, following the Schol.

257. **λῦσεν**: *λῦσαν* La R., FH., after *M*, and a citation of the hemistich in the lexicon attributed to Apollonius Sophistes, introducing the interpretation which Aristarchus gave for *αἰψηρήν*.

274–280. As contradictory to 270 f., and inappropriate in an attempt to encourage Telemachus, this passage is held by some to be an interpolation. It is bracketed in AH., N., K., while FH. follows B.[2] and Friedländer in bracketing only 276 f. Doubtless two parallel versions have been here combined, but in just what way cannot now be determined.

299. Eight of La Roche's Mss. (including *HM*) have as second hemistich *ἐν μεγάροισιν ἑοῖσιν*.

303 f. **μή . . . κακόν**: AH. renders: *let no further hostility*, and refers to the threats and complaints of Telemachus in the assembly, 62, 143 ff.

316 f. Ar. (Schol. *M* on 325) argued that the tone of uncertainty in 325 about the plans of Telemachus precludes the possibility of his having uttered *τοὺς προηθετημένους στίχους* (316 f.). For the 'above athetesis' here spoken of, a lacuna has to be assumed in the scholia *ad loc.* The athetesis was prob. by Aristarchus. AH. brackets the verses, following W. C. Kayser in FK. K. thinks the *κακὰς ἐπὶ κῆρας* of 316 is just vague enough to justify the scornful supposition of the suitors in 325. It is prob., however, that this is another instance of the 'contamination' of two distinct sources. This is specially apparent in the double conclusion to the *ὅτε* of 314.

322. *ἀθετεῖται*, and retained only by W., La R., F., H.

347. The representation of Eurycleia in *β*, K. thinks part of an elder poem, the inconsistency of which with that in *α* escaped the notice of the compiler, who was also the author of the notice in *α*. Still older than *β*

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is the representation of Eurycleia as nurse of Odysseus (see on δ 742). There are, then, on this view, three Eurycleias combined in our *Od.*

366. **ἀλλογνώτων**: ἀλλογνώτῳ Mss., and all editors exc. AH., FH. The scholia of *Paris.* 2894 paraphrase by *ἀλλοδαπῶν . . . τῶν ἄλλοις καὶ οὐχ ἡμῖν γιγνωσκομένων*, showing that the gen. pl. stood in the text, and Apollonius Sophistes cites the gen. 22, 16. But in γ 103 f., all Mss. and editors read *ἐν ἐκείνῳ | δήμῳ*, though here Naber proposed *ἐκείνων*.

373. **μυθήσασθαι**: Mss. Only Schol. *H* (Didymus) speaks of a fut., but N. so reads. In δ 254, an aor. inf. follows a verb of swearing, in X 120, both aor. and fut. The aor. inf. in Homer, where a future sense is implied by the context, would seem to be well established by the *ἀποπαύσᾶσθαι* of *Venetus A* at E 288. On Cobet's correction of all such cases to the fut., see M. 238.

382–394. This passage looks like a compilation to supply details corresponding to the promise in 291–295.

383. This verse was originally not adapted to follow the preceding formula of transition, for the Ms. evidence puts a *δέ* after *Τηλεμάχῳ*, which gives an impossible contrast. The same is true after *βῆ* of 394 (= 298), and so W., B.[1], F. read in both verses. In the first, however, B.[2] cuts out the *δέ* in order to bring the ϝ of *εἰκυῖα* to its rights, and is followed by D., FK., FH. A. omitted the first *δέ*, and changed the second to *ῥά*. So La R., N., My.

424. The meaning of *μεσόδμη* seems to be definitely settled by an inscription found near the Athenian harbor in 1882, — the contract for building the great naval arsenal of Philon. In this inscription, *μεσόμνη* is used for the great beam which spanned the building from side to side.

426. This is generally assumed to refer to hoisting the sail from the boat to the top of the mast, a practice later than the earliest Homer. Such a passage as γ 10 f. originally referred to lifting out the mast with the sail on it, and so γ 11 is the reverse of β 425, *ἀείραντες* in both cases being used alike.

427. La R. conjectures *ἔμπρησεν*, and N. favors it, comparing *ἔμπνευσεν δ' ἄνεμος μέσον ἱστίον* Hom. *Hy.* vii. 33.

433. The passage 416–433, on which much widely divergent criticism has been bestowed, is prob. the result of the gradual accretion, around a nucleus originally simple, of various kindred formulae and formulaic groups of verses, which cannot be satisfactorily harmonized in all details.

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Γ.

The third book covers the events of three days, the third, fourth, and fifth in the chronology of the poem. Of these, the last is merely indicated in 491–497. Each of the first two begins with an extraordinary sacrificial rite (9, 31 ff., 65 f., 430–473), in the description of which the formulaic element is conspicuous. The narratives of Nestor (118–192, 254–312) seem like extracts from different *νόστος*-poems, *νόστος Ἀχαιῶν*, *Ἀγαμέμνονος*, *Μενελάου*, rather imperfectly united by compiled passages. How far this compilation was the peculiarity of the 'Telemachy' itself, and how far the work of the final compiler of the whole *Odyssey*, cannot be determined. As a whole, the book is far less uniform than either *α* or *β*, but of a higher average excellence.

4. Πύλον: In the *Il.*, the Triphylian town of this name seems to be in the poet's mind, as in Λ 671–760, or else Πύλος *ἠμαθόεις* must sometimes designate not the city, but a realm stretching eastwards as far as the dominions of the Atreidae, and northwards past the Alpheius. There was still another town of the same name in Hollow Elis. Strabo quotes *ἔστι* Πύλος *πρὸ* Πύλοιο· Πύλος *γε μέν ἐστι καὶ ἄλλος* viii. p. 339, where the claims of each town to the honor of being Homer's Pylus are described.

10 f. This is a clear trace of an earlier and more primitive handling of mast and yard together. See the representation of the ship of Odysseus given in Baumeister's *Denkmäler*, p. 1606, and the cut in Helbig, *Das Homerische Epos*, p. 111. It is significant that there are no names in Homer either for the ropes necessary in furling a sail once spread, or for those used in raising or lowering the yard upon the mast. The explanation of *ἀείραντες* which Eust. gives, represents a later practice: *οὐ κάτω ῥίψαντες, ἀλλ' ἀναδήσαντες πρὸς τῷ κέρατι τῆς νηός*. The Homeric formula for lowering sail first, and then mast, is seen in A 433 f., *Hy.* ii. 487, 503. The sail is pulled up the mast (*ἀνερύω*) only *μ* 402. *Stowing away* the sail is expressed by *στέλλω* A 433, *γ* 11, *π* 353; *μηρύομαι* *μ* 170 seems to refer to loosening the sheets and *lowering* the sail. A formula parallel to *γ* 10 is *λύον ἱστία κὰδ δ' ἕλον ἱστόν* *ο* 496, *i.e.* they loosened the sheets holding the lower corners of the sail, then took down mast and sail together. *β* 426 finds its opposite in the *λύσαντε βοείας* (*λῦσαν δὲ βοείας*) of *Hy.* ii. 487, 503.

19. In 327, there is some Ms. authority (including *A*) for the nom., but here none. Schol. *H* on 327 gives us *αὐτός*, the reading of Aristarchus. This verse and the one following are rejected by B.², and questioned by N. K. holds them to be 'eine sehr müssige Interpolation.'

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28. D. and My. construe both negs. with ἀέκητι. There are slight traces of another reading, οὐδέ σε θεῶν, οὐδὲ θεῶν σ' ἀέκητι.

51. **ἐν χειρί**: the sing. with Arist., Ar., and La R., though the Mss. have the pl. AH. and DH. inconsistently have the pl. at ο 120.

72 ff. Arist. rejected as inappropriate the last three verses of this address in ι, but Ar. thought them better there than here (Schol. *HM*). B.[2] follows Arist.; K. and Kammer follow Ar. The verses are perfectly adapted to the context in neither place, and bear the marks of formulae. To prove them better adapted to one context ought not to cause their rejection in the other. Thucydides alludes to these questions in i. 5, § 2: καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λῃσταί εἰσιν. His language indicates the occurrence of these questions in sources now lost to us, but his inference that the words put no stigma on piracy was disputed by Ar., who rightly finds disapprobation of the practice in the contrast between κατὰ πρῆξιν and μαψιδίως. *Cf.* Schömann, *Griech. Alterth.* i. p. 46.

87. La R. reads λυγρὸν ὄλεθρον, supported by one inferior Ms., but appealing to Schol. *H* on ο 268 (ἀπέφθιτο λυγρῷ ὀλέθρῳ): αἱ χαριέστεραι λυγρὸν ὄλεθρον. There too all our Mss. have the dat. In favor of the acc. may also be compared α 166, δ 489, ι 303.

95. The verse was rejected by B.[2] and is bracketed by AH. (not by A.) as inconsistent with what immediately precedes. It is not unnatural that Telemachus should vacillate between belief that his father is dead and hope that he is alive.

101. **ἐνίσπες**: La R. says the form is rarely found in the Mss., and reads ἔνισπε. See B., *Hom. Bl.* i. p. 31.

128. There is good Ms. authority here for ἔχοντες, and ἐπίφρονα βουλήν.

131. The verse is bracketed here by all editors since B.[2] No Ms. omits it. It was prob. either a careless use of a stock verse by a compiler, or a l a p s u s m e m o r i a e on the part of some bard, since the same verse precedes as in ν.

182. A. conjectured ἵστασαν. N. found some slight Ms. authority for it, and FH. follows. At other similar places the Mss. strongly favor ἵστασαν, as θ 435, υ 307, Β 525, Σ 346 (My.).

199 f. The verses are bracketed by all editors since B., following the scholia (*HM*), which represent them as athetized by Arist. and Ar., ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς μετηνέχθησαν ἐνθάδε. K. agrees. They are not wholly inappropriate here, however, and have the best Ms. authority. — V. 200 is one of a farrago of citations from Homer in Cicero's letter to Caesar recommending Precilius (xiii. 15). He applies it to himself as lacking courage to join Caesar.

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204. *Cf.* Γ 287 = 460 η τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται, λ 433 f., ἵνα ἦσι καὶ ἐσσομένοισιν ἀοιδή θ 580. In the present passage also all the Mss. have ἀοιδήν, and so La R., N., FH., K. Eust. read πυθέσθαι, and W. followed him. On the principle of the lectio difficilior, we should retain ἀοιδήν. La R. compares also ω 197, 200 f.

205. περιθεῖεν: παραθεῖεν has most Ms. authority, and so W. and B.[1] read. A. adopted περι- from Bäumlein, on the authority of a Schol. citing the verse on 217. It is now generally read.

209. Pronounced περιττός by Ar. K. disagrees.

214 f. Rejected by B.[2], followed by K., who considers them interpolated from π. N. suspects them.

216 f. Zen. read here also the second pers. ἀποτίσεαι, and ἢ σύ γε in the following verse (Schol. *H*). This would remove all reference in 230–238 to the preceding speeches, unless ἄνδρα in 231 is meant to refer to Telemachus himself and not Odysseus.

230 f. Did. (in Schol. *HM*) calls attention to 230 as λαγαρός (*metrically defective*), and ascribes to this defect the reading of Zen. Τηλέμαχ' ὑψαγόρη, μέγα νήπιε, ποῖον ἔειπες. Zen. also rejected 231, because inconsistent with his reading in 228 εἰ μὴ θεοὶ κτλ. According to Ar. (Schol. *HM*), this last verse is said ὑπερβολικῶς ἐν ἤθει· ὅπερ οὐ συνεὶς ὁ Ζηνόδοτος γράφει 'εἰ μὴ θεοὶ' κτλ.

232–238. Ar. (Schol. *HM*) rejected these verses as inconsistent with the context. B. rejects 236–8 as contradicting 231. So D. Vs. 241 f. were also suspected by Ar. K. defends 232–238 and 241 f. He thinks the verses clumsy, but on the whole clear and not inappropriate. The whole passage 201–252 looks like a compilation to lead up to the νόστος Ἀγαμέμνονος. Vs. 236–238 only are rejected by B.[2] and D. in their attempts to restore harmony to the passage. The attempt is useless. Perfect consistency cannot be restored, since different sources have been drawn upon.

244–246. Rejected by Ar. as περιττοί (Schol. *HM*), and bracketed by AH., B.[2], FK., FH., on account of alleged inappropriateness and singularities of expression. D. would reject only 245, following K.'s suggestion, who censures most the lack of concinnity in the passage. In 246, Arist. and Eust. read ἀθάνατος but all the Mss. ἀθανάτοις. No editor follows the Mss.

251. Schol. *H* mentions another reading: ἦ οὐκ Ἄργει ἦην ἐν Ἀχαικῷ.

255. Ar. read τόδε κ' αὐτός (Schol. *Ven. A* on Z 260), and W. has κ' αὐτός, a reading which three of La R.'s Mss. sustain. — Only three inferior Mss. have ὥσπερ, the rest ὥς κεν, with which we must use 256 f.

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as protasis (see on 256). The latter is the reading of most editors, the former only of W., FK., FH., AH.

259. **τόν γε**: τόν κε La R., N., by conjecture.

260. **ἄστεος**: Ἄργεος La R., N., with *AM*, and *H* in margine. With the reading of the text, the ϝ is disregarded.

264. Eust. has θέλγεσκεν ἔπεσσιν, a better reading than that of our Mss. So La R. B.[2] and N. adopt it without the -ν, θέλγεσκε ϝέπεσσιν. So D.

267. **πὰρ δ' ἄρ**: W., B. All the best Mss. (*AHM*) and Eust. have πὰρ γάρ, and FK., FH. have restored this reading. La R. says., after showing that only three inferior Mss. and *H* in lemmate favor the vulgate, diu haesitavi an γάρ reponerem, quod et librorum optimorum auctoritate nititur et exemplis confirmatur, *cf.* ι 319. variant libri in hac scriptura, ut ξ 457, 475, 526 et passim.

269. The reference of μίν in the note is favored by Eust. He mentions as other views a reference to Aegisthus (so D., F., FK., FH., Hn., My.), or even to the bard (Nitzsch).

283. **σπέρχοιεν**: σπερχοίατ' W., B.[1], Hn. B.[2] corrected to σπέρχοιεν, citing N 334, ε 304. It has the best Ms. authority (including *AH*).

290. **τροφέοντο**: the reading of Ar. (Schol. *H*), and found in good Mss. including *AM*). It is adopted, however, only by La R. and AH. τροφόεντα is another reading of Mss. and scholia (varying with τροφέοντα), and this is undoubtedly the correct reading in O 621 (where *Ven. A* has τροφέοντα), which induced B. to retain it here, as W. had done. The two hemistichs were prob. identical originally, giving here an unusual cumulation of epithets, and a loose relation to χεῦεν, which Ar. tried to correct away.

295. Aulus Gellius ii. 30 cites a (metrically defective) verse much like this, not found in our Homer: nam de austri flatibus ita scripsit: ἔνθα νότος πόντοιο κλυδῶνα εἰς λάαν ὠθεῖ. Illustrating then the action of Boreas, he cites ε 296.

296. **μικρός**: Μαλέου Zen. (Schol. *M*). The same effort at closer identification is seen in the opinion cited by Schol. *HM* on 293, that λισσή is a proper name, τὴν νῦν Βλισσὴν [Λισσὴν?] καλουμένην. In explanation of ἐς Φαιστόν the scholia are interesting: τὸ γὰρ ὑπὸ τοῦ νότου κῦμα τὴν Φαιστὸν ἂν ἐποίει ἀλίμενον (*harborless*) εἰ μὴ προκείμενος ὁ λίθος ἐκώλυεν ἐντὸς μέγα γίνεσθαι κῦμα. This makes Phaestus a port.

302. Strabo (i. p. 38) cites, after 301 and the first hemistich of 320, also δ 83.

304 f. All the Mss. give these verses in reverse order, and this is retained by W., B., Hn. Bergk made the transposition, relying on the

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Schol. to Soph. *Elec.* 267: καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἴγισθος ἐβασίλευσεν. Ὅμηρος "(Αἴγισθος) ἤνασσε πολυχρύσοιο Μυκήνης, κτείνας Ἀτρείδην, δέδμητο δὲ λάος ὑπ' αὐτῷ." In favor of the Ms. order and a close connection between ἐμήσατο and κτείνας, λ 429 f. and ω 199 f. are cited, *in that he killed.* More natural would κτεῖναι γ' or κτεῖνε γάρ have been, as explanatory of ταῦτα.

307. ἀπ' Ἀθηνάων: ἀπ' Ἀθηναίης (*under the guidance of Athene*) Ar., ἀπὸ Φωκήων Zen., which last may have been the original reading before the Athenian literary influence upon the poem became predominant.

308. K. rejects this verse as a late interpolation from β 198, objecting especially to the repetition in ἔκτανε, ἔκτα, κτείνας.

309 f. The scholia mention that some copies lacked these verses. Their presence here may have been due to a desire to have Homer recognize that feature of the current legend which made Orestes a matricide. See on 310.

325. ἴσονται: there is good Ms. authority (including *M*) for ἕπονται here also. The formula could be adapted in the one case, or loosely used in the other.

340. Buttmann says (*Lexil.* 29. 4) that the prep. in ἐπαρξάμενοι adds the notion of relation to individuals, *before each one in succession, cf.* ἐπισταδόν σ 425. Whether the butlers went round the circle once with the wine for the libation, and then again with the wine for drinking, or whether they waited at each guest until he had made his libation, and then filled his beaker for drinking (so My., comparing σ 418, 425), cannot be determined, since the formulae are often loosely used. Perhaps the practice varied. A. explained that the butler himself made the libation before offering the beaker to the guest, and compared ξ 446 ff. FK. and FH. make the νώμησαν apply only to the libation (ἐπέλειβον), but not to the drinking (πίον). Some take the tense of ἐπαρξάμενοι as general, referring to the time of the main verb, *thus beginning,* one pouring to serve for both libation and drinking. So Seymour on A 471.

348. ἤ, ἠδέ: B.², A., AH., D. The Mss. and other editors have ἤ, ἠέ. The correction is an improvement, but doubtless an unnecessary one.

349. οὔτι: Ar., οὔτε Mss. Only W., B.¹, F. have οὔτε. Zen. read οὔπερ.

367 f. ὀφέλλεται: ὀφείλεται N., D., with slight Ms. authority.—Strabo, vii. p. 342, in seeking to locate the Caucones, cites this verse in another reading: ἔνθα . . . Ἤλιδι δίῃ | οὐκ ὀλίγον κτλ. He further discusses this passage (p. 345) as evidence that there were two settlements of Caucones in Homeric time. He cites a district of the Caucones as originally part

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of the realm of Nestor (p. 337; see on β 2, and *cf.* Hdt. iv. 148). He locates Nestor's Pylus in Triphylia (southern Elis).

368. **ἐπεὶ κτλ.**: Zen. read *ἐπεὶ τὰ σὰ γούναθ' ἱκάνει. Cf.* ε 449, ι 266 f.

372. **φήνῃ εἰδομένη**: A. did not take this of actual transformation, but as simply descriptive of speed. So FK. But F. and FH. agree with AH. — **ἰδόντας**: so *H*, but the weight of Ms. authority (including *AM*) favors Ἀχαιούς, which is read by D., FK., FH.

373. **ὅπως**: *ἐπεί* Eust., La R.

378. **κυδίστη**: inferior Mss. and Zen. *Cf.* Δ 515. La R. reads *ἀγελείη* with the better Mss., and so FK., FH., My. D. notes that *ἀγελείη* is nowhere else associated with *Τριτογένεια*. The hemistich *Διὸς θυγάτηρ ἀγελείη* occurs ν 359, Δ 128.

380. **ἴληθι**: *ἐλέαιρε* Zen.

408. **ἀποστίλβοντες**: Eust. and the Schol. understand this as a hyperbole, for *ὡς ἀποστίλβοντες*.

416. Between this verse and 417, inferior Mss. have *αὐτὰρ ἐπεὶ . . . ἐγένοντο* β 9.

429. **ἀμφί**: *ἀνα* N., by conjecture.

444. **ἀμνίον**: *Κρῆτες αἵμνιον (αἷμα) αὐτό φασι* (Schol. *HM*). Herodian defines: *τὸ ἀγγεῖον τοῦ ὑποσφάγματος*. Zen. read *δαμνίον* (Schol. *M*), evidently connecting it with *δάμνασθαι*, and taking it to mean a knife. The word occurs nowhere else.

464. This explanation of the part taken by women in the *Odyssey* in bathing men, so variously commented on, undoubtedly accords best with the present condition of the text in the various passages which must come under consideration. See Gladstone, *Homeric Age*, ii. p. 513, and Merry and Riddell's note *ad loc*. But it is not improbable that the customs of earlier periods represented in the component parts of our *Od*. freely allowed such participation by women in the process as would justify a *literal* translation of *λοῦσεν* or *λοῦσαν*, while those of later periods, represented in other parts of the poem, did not. The two variant customs, and attempts on the part of compilers to reconcile them, account for the confusion in the data before us. See Bekker, *Hom. Bl.* ii. 128 ff.; Seeck, *Quellen der Odyssee*, p. 156; Marx, *Ueber die Nausikaaepisode*, Rhein. Mus., 1887, pp. 251 ff. Here, *λοῦσεν* is taken literally by A., D., FK., FH. — Comparing vs. 416, 469, and remembering that no mention is made of the withdrawal of Telemachus, while 463, 470 show signs of adaptation, the inference is not unsafe either that 464–469 are a late interpolation by some one who wished to introduce a motive looking toward the traditional marriage of Telemachus and Polycaste, or, at least, an awkward appropriation from some other source than the current one.

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471. The use of ἀνέρες for the more fitting **κοῦροι**, shows loose adaptation of a formula which is best in place ζ 104. Moreover, in the present passage and in Ψ 112, ὄροντο and ὀρώρει look like false extensions of ὄρονται, by some one who connected it with ὄρνυμι. For the meaning "arose" is better here, and is possible in Ψ. In both passages ἐπί = *therefor*, or *thereat*, *thereto*.

472. The Schol. on A 470, I 470, in citing this verse, give οἶνον ἐνοινοχοεῦντες, where the ϝ is neglected. So most Mss., including the best. It is the reading of W., FK., H.

484. **δ' ἐλάαν**: the variant δ' ἵππους is given here also in three inferior Mss., and is noted in the margin of *AM*. — **ἀέκοντε**: read by B.[2], N., My. Most Mss. give ἄκοντε, though the uncontracted form is found everywhere in Homer except in this hemistich, and here also in some Mss. (including *H*).

486. **σεῖον**: Arist. read θεῖον, *i.e.* ἔθεον = ἔτρεχον.

494. B.[2] rejected this verse both here and ο 192, on account of the sing., as an interpolation from 484. He is followed by K., FH., Hn. All these retain 493, since it is secure in a passage identical with this. The change to the sing. is due to the nature of the verse — a common formula (see on 484), never found in the pl. The reference to 482 ff. is easy. Two good Mss. actually have the pl.

Δ.

The fourth book covers the events of the evening of the fifth day, and of the sixth day of the poem. Vs. 625–847 differ strikingly from the preceding part of the book, particularly in the abundance of borrowed and stock epic material, as a glance at the current notes will show. The first part of the book, the night-scene in the palace of Menelaus, barring the badly managed wedding feast, belongs to the most brilliant portions of the *Odyssey*. The slow but kind Menelaus, the witty and genial Helen, with their tales of Troy and of Odysseus, the lament after feasting, and its philosophic banishment until the morrow, give an intense interest to the action. Even here, however, germs of older material united by rather artificial means may be traced (1–305).

The νόστος Μενελάου, and the adventure with Aegyptian Proteus (306–624), which form the body of the material for the sixth day, read like a later body of maritime legend than that of the **νόστος Ὀδυσσέως** (ι–ν), and show signs also of compilation, though in no such marked degree as the last part of the book. In the most general way, it may be safe to say that the opening and close of the book are the work of the compiler of

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the *Odyssey;* the scenes in the palace of Menelaus, of the compiler of the 'Telemachy.'

1. **κητώεσσαν**: '*roomy*,' D., who insists that Λακεδαίμονα can only refer to the city. FH. urges the fact that κῆτος means elsewhere 'monster of the sea,' and adopts with B.[2] the καιετάεσσαν (*cavernous*, κεῖμαι) of Zen., though suspecting an error for ναιετάουσαν (*cf.* α 404). The best scholia interpret the reading of Zen. ἀντὶ τοῦ καλαμινθώδη (*reedy*), and cite a verse of Callimachus (an Alexandrian scholar and poet circa 260 B.C.): ἵππους καιετάεντος ἀπ' Εὐρώταο κομίσσαι. Strabo (viii. p. 367) discusses the two readings, considering κητώεσσαν = μεγάλην, and mentioning a view ὅτι οἱ ἀπὸ τῶν σεισμῶν ῥωχμοὶ καιετοὶ λέγονται. καὶ ὁ καιέτας τὸ δεσμωτήριον ἐντεῦθεν τὸ παρὰ Λακεδαιμονίοις, σπήλαιόν τι.

2. The second hemistich occurs six times besides in the *Od.*, four times in δ, and twice in ο (5, 141), where the same situation is resumed. It occurs seven times in the *Il.*, and always closes the verse.

3–19. This whole passage was rejected by Diodorus, a pupil of Ar. The wedding feast is not an integral part of the story, but rather a ceremonial background for it, like the Poseidon-sacrifices at the beginning of γ. Both have a constrained and artificial tone, as though composed to fill a gap in compilation. To neither of them does Telemachus allude in the account of his journey which he gives his mother ρ 108 ff. Nothing is gained by rejecting them.

4. **ἀμύμονος**: ἀμύμονα B.[2], before ϝῷ. — The last dipody always closes the verse, nine times besides in Homer.

6. The second hemistich occurs also ω 335, and thrice in the *Il.*

7. *Cf.* θεοὶ γόνον ἐξετέλειον I 493.

11. The first three words begin I 285 = 143 (μοί).

12. **δούλης**: in Homer only here and Γ 409, δοῦλος nowhere. Ancient critics (prob. Ar.) therefore rejected Γ 409, and treated the word here as a prop. name, while others read a gen. Τηριδάης, also a prop. name.

15–19. φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὁμήρου, ἀλλὰ τοῦ Ἀριστάρχου (Schol.). Ludwich thinks this, with the similar charge in Eust., to be based on Athenaeus V. p. 180 . . . οἱ περὶ Ἀρίσταρχον . . . ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους 'τὸν δ' εὗρον' κτλ. (*i.e.* deceived into thinking the feast prior to the departure of the wedded pairs, instead of supplementary) προσσυνῆψαν τοιούτους τινὰς στίχους 'ὣς οἱ μὲν δαίνυντο' κτλ., μετενεγκόντες ἐκ τῆς ὁπλοποιίας σὺν αὐτῷ γε τῷ περὶ τὴν λέξιν ἁμαρτήματι· οὐ γὰρ 'ἐξάρχοντες' οἱ κυβιστῆρες, ἀλλ' 'ἐξάρχοντος' τοῦ ᾠδοῦ πάντως ὠρχοῦντο. The charge is absurd, as Ludwich shows (i. pp. 536 f.). The verses have all the marks of late compilation; 15 and 16 are natural transition formulae (see current notes), and 17–19 are borrowed from

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Σ 604 ff., a scene on the shield of Achilles. All the verses are rejected by W., B., Hn., 17–19 by FK., 16–19 by AH. Vs. 621–624 serve as reminiscence and continuation.

19. ἐξάρχοντος: ἐξάρχοντες Ar., retaining the verse, instead of athetizing, as others did (K. p. 186). He held that μολπή never referred to singing merely (ludere et saltare, non cantare). All the Mss. have the nom. pl. here, and many, including *Ven. A*, at Σ 606. The correction to the gen. sing. is made by all modern editors, in reliance on Athenaeus (cited above). A 472 shows the only other exception to this rule of Ar.

27. γενεῇ: Schol. on η 313, γενεὴν most Mss., including the best.

33. φαγόντε: φαγόντες has better Ms. authority, and gives a fuller verse-close. It is read by B.[2], N., A., D., FH., who compares ε 227. *Cf.* also 282.

34 f. αἴ κέ ποθι Ζεύς: closes the verse also μ 215, χ 252, A 128, Z 526, always followed in the next verse by δώῃ (δῷσι). It begins the verse α 379 = β 144, and follows the first foot ρ 51 = 60.

37. δὲ μεγάροιο: Ar., the lectio exquisitior; δ' ἐκ μεγάροιο Mss., followed by W., B., N., A., F., Hn.

62–64. προηθετοῦντο, and bracketed by B., AH., D., FK., My. The peculiarities which led to the athetesis are pointed out in the current notes. They prove no more than late compilation.

65. νῶτα: see Zucker on ξ 437, *Jahrbücher für Phil.*, 1885, pp. 30 ff.

72. κὰδ δώματα: καὶ δώματα most Mss., including all the best.

74. αὐλή: Seleucus Homericus, an Alexandrian grammarian of the Augustan age, read τοιαῦτα δόμοις ἐν κτήματα κεῖται (Athenaeus v. 188), doubtless to avoid this use of αὐλή. Ahrens proposed (1874) αὐλῆς, referring τοιῆδε to στεροπήν. Such a verse-close occurs Z 247, Ω 161, and may have influenced an inexact use of the subst. here in the nom.

84. Περὶ δὲ τῶν Ἐρεμβῶν πολλὰ μὲν εἴρηται, πιθανώτατοι δ' εἰσὶν οἱ νομίζοντες τοὺς Ἄραβας λέγεσθαι. Ζήνων δ' ὁ ἡμέτερος καὶ γράφει οὕτως 'Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους Ἄραβάς τε.' τὴν μὲν οὖν γραφὴν οὐκ ἀνάγκη κινεῖν παλαιὰν οὖσαν. Strabo i. p. 41 (*cf.* pp. 299, 784). The scholia report the same reading of the verse.

85. Hdt. cites this verse with ὅθι (iv. 29), the only variation from our text in the four citations made by him in all. *Cf.* La Roche, *H. T.* p. 37.

86. B.[2] puts this verse after 89.

92. Curtius regarded οὐλόμενος as pres. partic. from οὔλομαι (ὄλλομαι), like βούλομαι (βόλλομαι).

94–96. Rejected by B.[2] and Bergk. Friedländer suspected a lacuna after πάθον (*cf.* the usual verse-close ε 223, θ 155, I 492). The reference

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of ὧν (97) to πολλὰ καὶ ἐσθλά, instead of κτεάτεσσιν (93), is hard and illogical, and a forced meaning has to be given to ἀπώλεσα. N. considers this word corrupt; FK. interprets it '*I had to be deprived of*' during my long absence.

99. ὀβελίζουσί τινες . . . περιττόν. Ar. did not notice the verse in his commentaries. K. sees no reason for athetesis.

100–103. Rejected by B. N. puts 100 after 103.

122. **χρυσηλακάτῳ**: Hesychius (cited in Ebeling) has χρυσηλάκατος· καλλίτοξος· ἠλακάτη γὰρ ὁ τοξικὸς κάλαμος. Roscher's Lexicon (Schreiber) attempts no interpretation of the epith.

123. **εὔτυκτον**: B.[2] corrects to εὔπτυκτον, comparing the εὔκτυκτον of *H*. So A.

143. **μεγαλήτορος**: τινὲς ταλασίφρονος (Schol. *H*), and so B.[2], A., D.

158–60. οὐκ ἐφέροντο ἐν τῇ Ῥιανοῦ οἱ τρεῖς στίχοι (Schol. *H*). ἀθετοῦνται δὲ στίχοι ε' (πέντε) ὡς περιττοὶ καὶ ὑπὸ νέου παντάπασι λέγεσθαι ἀπρεπεῖς (Schol. *HM*). Dindorf (following Nitzsch) corrected ε' to γ', making both scholia refer to 158–60. Ameis (following Rumpf and Hennings) made the second scholium refer to 163–167, on the first of which Schol. *HM* gives τὸ δὲ ἦθος οὐ συνιέντες τινὲς ἠθέτησαν τὰ ἔπη. K. thinks both scholia refer to 163–167. Ludwich accepts Dindorf's emendation. From the argument and counter-argument of the last two scholars it seems clear that Ar. rejected 158–160, but argued against an athetesis of 163–167 by others. No modern editors bracket either passage.

178. **ἡμέας | ἄλλο**: ἄλλο | ἄμμε Plut. *Mor.* p. 54 F, p. 95 A; ἄμμε | ἄλλο some Mss.

192. Ἀρίσταρχος δὲ ἀθετεῖ. All the modern editors bracket except F. and My. The adoption of formulaic elements led to the objectionable features in the verse. The incompleteness in the last phrase is the reason for the reading καὶ ἀλλήλοις ἐρέοιμεν, ὅ ἐστι διαλεγοίμεθα Schol. *H*. *Cf.* 215.

194. **μεταδόρπιος**: the view of Eust. and Nitzsch may be defended, as in the note. Other commentators (incl. AH., FK., FH.) translate *after supper*, taking δείπνου of 61 and δόρπου of 213 of the same (interrupted) meal. Either interpretation accords equally well with Plato's ὅσα τε παραμύθια πλησμονῆς μεταδόρπια ἀγαπητὰ κάμνοντι τίθεμεν *Critias* p. 115 B, or Pindar's ἐρατᾶν ὄχημ' ἀοιδᾶν | τοῦτό τοι πέμπω μεταδόρπιον *Frag.* 124 (Bergk), 1 f., the δόρπον standing in the relation of a light dessert to the δεῖπνον. Between the two, the conversation indicated in 70–215 intervenes, as the τόξου θέσις of φ might have done (*cf.* υ 390 ff., φ 428 f.), without the feasters leaving their tables (*cf.* χ 9 ff., 84 ff.). *Cf.* Ω 475 f., 601.

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197 f. This must be the interpretation if *βροτοῖσιν* corresponds to *θανόντων* in *τὸ γὰρ γέρας ἐστὶ θανόντων* (ω 190, 296, Π 457 = 675, Ψ 9). But if it corresponds to *γερόντων* in *τὸ γὰρ γέρας ἐστὶ γερόντων* (Δ 323, I 422), then the thought is rather "this is the sole relief (privilege) poor mortals have when their friends die, viz. to mourn for them, but they cannot restore them to life."

221. ἐπίληθον: Ms. evidence uncertain, *ἐπίλησιν* N., *cf.* *καμάτων δ' ἐπίλησιν παράσχοι* Pind. *Pyth.* i. 46 (90).

224. Wanting in *A*, and two other of La Roche's Mss.

227. μητιόεντα: *μητιόεντος* N., thus avoiding the startling personification.

228. Πολύδαμνα: *κύριον ὄνομα*, acc. to Ar. and Herodian. Other ancients held it to be a pred. adj. agreeing with *φάρμακα* (*τὰ πολλοὺς δαμάζοντα*).

229. Αἰγυπτίη: *Αἰγυπτίῃ* Eust. — **τῇ πλεῖστα φέρει**: *τόθι πλεῖστα φύει* Theophr. *H. P.* 9, 15, 1.

231 f. *Ἀρίσταρχος δὲ γράφει οὕτως· ἰητρὸς δὲ ἕκαστος, ἐπεί σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι· καὶ γὰρ Παιήονός εἰσι γενέθλης. κακῶς· διαφέρει γὰρ ὁ Παιήων Ἀπόλλωνος, ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσει, ἢ καὶ Παιήων, ὃς πάντα τε φάρμακα οἶδεν* (*Frag.* 220, Marckscheffel), Schol. Lehrs (*de Arist.*[3] p. 177) maintained (and Ludwich agrees) that the scholia attribute here a reading to Ar. which that scholar really criticised, for the scholia on E 899 show that he distinguished between Apollo and Paeēon. — **περὶ πάντων ἀνθρώπων**: *γράφεται καὶ 'περὶ πάντων φαρμακέων'· οὐ γὰρ πάντες πάντα ἴσασιν* (Schol.). This reading harmonizes better than ours with the fragment from Hesiod cited, and with Hdt. There is no trace of it in our Mss.

242. *Παρμενίσκος* (a disciple of Ar.) *ἐφίλου τὸ 'οἷον,' ἵν' ᾖ* (*i.e.*), *τοῦτο μόνον ἐρῶ* (Schol.).

246 ff. The theory of variant versions was first applied to this, with other passages, by Friedländer, *Philol.* iv. p. 580 f. No such decided objection was made to this passage by the Alexandrines as to the equally flagrant variant 285–289, which they rejected. Ar. treated *δέκτῃ* as a common noun, connected with *δέχομαι*, but *ὁ κυκλικός* (*ὁ τῶν κυκλίων ποιητής*) took it to be the name of a man, the one from whom Odysseus got his disguise (Schol. and Eust.). K. corrects *ὁ κυκλικός* to *ὁ* **Σέλευκος**, reads *Δέκτῃ*, and renders the following sent. '*a man of which name and appearance did not exist, etc.*' Christ (*Jahrbücher für Phil.*, 1881, p. 438) thinks that *ὁ κυκλικός* refers to the author of the **Ἰλιὰς** *μικρά*, who made Dektes a person, and that an interpolator here wished to bring the *Od.* into harmony with the cyclic poem. *Δέκτῃ* should, then, be read, and

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the following sent. rendered '*who was nothing so very great,*' *i.e.* a good-for-nothing fellow. For this rendering, Christ compares *μάλα τοῖος* λ 135, *μέγα τοῖον* γ 321.

273. Two inferior Mss. omit the verse; four (including *H*) have 'Αργεῖοι here, as all except two read at θ 513.

276. *προηθετεῖτο. εἴη ἂν ἐγκείμενος ὑπὸ τῶν ἱστορούντων τρίτον Δηίφοβον γεγαμηκέναι τὴν Ἑλένην*, *i.e.* it was thought to be of too late composition for the *Od.* K. thinks it indispensable.

277. **περίστειξας**: *περίστιξας* Ar. and Mss., *περίστειχες* N.

278. Helen knew the design of the Greeks (256), and longed for its success (259 ff.). In this story of Menelaus, however, she is still on the side of the Trojans, trying to outwit the Greeks. The two stories must have come from different sources. K., in defending 276, treats the act of Helen as a spirited joke, made dangerous only by the stealthy following of Deiphobus. But the point of the story seems to be that Odysseus outwitted a cunning foe. *Cf.* the scholia on 277: *ἀμφαφόωσα· ψηλαφῶσα, μὴ δόλος τις ᾖ ἐν τῷ κατασκευάσματι.*

285–289. *'Αρίσταρχος τοὺς ε' ἀθετεῖ.* K. sees no reason for rejecting the verses, nor does he regard them as a variant version of 280–284, but as the 'second act of the story.' Others dwell on the inconsistency between 285 f. and 282, 289, and 275. B. and N. attempt to reconcile 286 to the context by reading *σ' ἔτι* for *δέ σε*.

336. Arist. prob. read *νεβρὸν νεηγενέα γαλαθηνόν*, *ὁ γὰρ 'Αριστοτέλης* (*Hist. An.* vi. 29) *ἕν φησι τίκτειν τὴν ἔλαφον, σπανίως δὲ δύο.* See Schol. on 339: *'Αριστοφάνης τὸ 'ἀμφοτέροισι' ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ λαμβάνει* (but Schol. *H τῶν νεβρῶν*, and so Dindorf).

342. The first hemistich occurs also λ 449, the first three words α 257, δ 421, η 312, υ 89, Σ 105. The second hemistich with *ἀλωῇ* occurs ω 226, Υ 496, Φ 77. The epith. is applied to Lesbos I 129 = 271.

353. *Ζηνόδοτος ἠθέτει*, because of *ἐφετμέων*, where *θυσιῶν* is expected. Ludwich suspects the athetesis to be by Ar., and attributes to him the question of the Schol. *ποῖαι γὰρ ἐγένοντο ἐντολαί;* In Ω 570 *ἐφετμαί* may refer to the general commands of Zeus in favor of suppliants, and not to 128 ff. But the verse is clumsy. No editor leaves it free from brackets except Hn., who compares *φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν | κεδνὰς ἐφετμάς* Aesch. *Suppl.* 211 f., as an indication that the *Od.* of Aeschylus had the verse. At any rate all our Mss. have it, and it is a feature of the compilation.

354 f. *Εἶτα νύκτωρ κοιμώμενος ὄψιν εἶδε θαυμαστήν· ἀνὴρ πολιὸς εὖ μάλα τὴν κόμην καὶ γεραρὸς τὸ εἶδος ἔδοξεν αὐτῷ παραστὰς λέγειν τὰ ἔπη τάδε· 'νῆσος ἔπειτα' κτλ. Εὐθὺς οὖν ἐξαναστὰς ἐβάδιζεν ἐπὶ τὴν Φάρον,*

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ἢ τότε μὲν ἔτι νῆσος ἦν τοῦ Κανωβικοῦ μικρὸν ἀνωτέρω στόματος, νῦν δὲ διὰ χώματος ἀνείληπται πρὸς τὴν ἤπειρον. Ὡς οὖν εἶδε τόπον εὐφυΐᾳ διαφέροντα . . . εἰπὼν ὡς Ὅμηρος ἦν ἄρα τά τε ἄλλα θαυμαστὸς καὶ σοφώτατος ἀρχιτέκτων, ἐκέλευσε διαγράψαι τὸ σχῆμα τῆς πόλεως τῷ τόπῳ συναρμόττοντας. Plut. *Alex.* 26.

366. καὶ Αἰσχύλος δὲ ἐν Πρωτεῖ Εἰδοθέαν αὐτὴν καλεῖ· ὁ δὲ Ζηνόδοτος γράφει Εὐρυνόμη (Schol.). *Cf.* Σ 398 ff.

370. Zen. had ἡ δέ μοι ἀντομένη for the first hemistich (Schol.), and prob. ἔπεα πτερόεντα προσηύδα for the second (Ludwich).

373. **ὡς**: hoc nunquam fieri poterit, ut omnibus locis affirmari possit sitne ὡς an ὥς (ὣς) scribendum (Lehrs, *de Ar.* p. 159).

389. **ὅς**: M. (§ 265, 3) attempts to render as a rel. N. reads **ὥς**.

400. **ἦμος δ'**: in all other cases where these words begin a verse or formula, and in the parallel Θ 68, an adversative δέ is necessary. *Cf.* β 1, ι 58, 168, μ 312, A 475. The formula was perhaps adapted to this context by changing indic. to subjv., regardless of the irrelevancy of the δέ (*cf.* 556), though there is room for doubt whether Bekker's reading of the subjv. on slight Ms. evidence is necessary. W. and My. alone, however, retain the indic. of the best Mss. (*AHM*).

404. **νέποδες**: both the explanations given in the note are found in the scholia (τοῖς ποσὶ νηχόμενοι, βοσκήματα τῆς θαλάσσης), and still another, ἢ ἄποδες.

407. The second hemistich occurs besides six times in the *Od.*, and four in the *Il.*, always thus closing the verse. With inserted δέ it may begin a sentence, as in μ 24.

454. **δὲ ἰάχοντες**: δ' αἶψ' ἰάχοντες (avoiding the apparent hiatus) three Mss. (incl. *H*).

461. **ἀνειρόμενος**: the finer reading, prob. that of Ar., for **ἀμειβόμενος** of some Mss., and even of *H*.

465. **ἐρεείνεις**: the best Mss. (*AHM*) and Ar.; **ἀγορεύεις** inferior Mss., followed by W., B., Hn. Elsewhere **ἀγορεύω** is not found with two accs. *Cf.* τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις; Π 627. If, however, **παρατροπέων** is const. with μέ, this argument falls. The prons. might then have a double relation, "why dost thou seek to evade me in this way by asking me these questions?" But the natural construction of the formulaic τί με ταῦτα, as seen in 492, is the best here.

476. B. reads ἐς ὑψόροφον in all passages, sometimes with good Mss., as here (*A*), mostly without. Only Hn. follows him.

484. **μύθοισιν**: for μὲν ἔπεσσιν, as in ι 258, there is only slight Ms. authority, but it is read by W., D., Hn., My. It is preferred because it

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does not leave προσέειπεν without personal object. But the obj. is wanting in 234, and, besides the parallel formulae there cited, in ω 393, Ω 361. So with προσεφώνεε ε 159, κ 109, προσέφη eleven times, προσηύδα sixteen times.

490. The verse is better employed in either of the other contexts. K. thinks it an 'interpolation' here, and in α to have been borrowed from ξ, because it has no bearing on the fate of Agamemnon, and receives no answer. It may be due to the mnemonic tendency to recite a set group of verses entire, in spite of the irrelevancy of single verses.

492 f. N. questions οὐδέ . . . νόον, which is easily omitted.

495. **δάμεν**: Ar.; *θάνον αἱ κοινότεραι*, followed by N.

496. **δ' αὖ**: N. suggests δέ. See § 41 *j*.

497. **ἐν νόστῳ**: the scholia correctly infer that Agamemnon had not reached his own home when he perished. The banquet mentioned in 535 must have been at the palace of Aegisthus.

511. *ἐν οὐδεμίᾳ* (*sc. ἐκδόσει*) *ἐφέρετο.* Ar. does not allude to the verse, and prob. did not know it (Ludwich). K. finds it good enough for his compiler. It is retained also by Hn., My.

516. **βαρέα**: most Mss. (incl. *AM*), N., FK., FH., as in ε 420, κ 76, Θ 334, N 538. Other Mss. and editors have *μεγάλα*, as in ξ 354, ψ 317, Ξ 432. *Cf.* Π 391, 393.

517 f. Ἄνδρων (a geographer referred to by Strabo) *τὴν Θυέστου οἴκησιν περὶ Κύθηρα ὑφίσταται* (*understands*) Schol. It is not unlikely that this was an assumption made to interpret the vexed passage. Following Bothe, these verses are read after 520 by B.[2], N., and F., which is the easiest solution of the difficulty, easier than to call them an 'interpolation,' provided the motive for such interpolation be required. In their present order, they can be only explained by allowing a very free and strictly incorrect use of set phrases in either one or the other verse. 516 is elsewhere used of one carried out to sea from near the shore. This feature prob. led to the location of the home of Aegisthus in Cythera. In 517, *ἀγροῦ ἐπ' ἐσχατίην* can only refer to the rural district immediately about a city, in this case of course Mycenae. To refer it to Cythera would be violent. The violence is less in interpreting 516 of a course northeast, which brought Agamemnon to the southeastern point of Argolis, to which the vassal-domain of Aegisthus extended. So A., and My., who thinks the storm of ε 109 had driven Agamemnon out of his course to the south, and that he was working back to the north when this hurricane struck him. In this view, *κεῖθεν* of 519 takes up *ἐσχατίην* of 517.

527. The note gives the interpretation of Nitzsch. D. and FK. make ἕ refer to Aegisthus, and FK., FH. make Aegisthus subj. of *μνήσαιτο.* See § 1 *b*. It is poor compilation.

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534. AH. refers to the royal palace of Agamemnon at Mycenae. But this cannot be naturally understood in this version of the story, nor even in that version where Clytaemnestra is confederate with Aegisthus (λ 409–426).

539. οὐδέ νύ μοι κῆρ: *οὐδέ μοι ἦτορ M. Cf.* K 497.

543. ἀσκελὲς οὕτως: *ἀσκελὲς αἰεί M*, as in α 68. So at the beginning of the verse, *ἀσκελέως αἰεὶ μενεαινέμεν* T 68.

546. ἤ κεν: *otherwise*, AH. following Nitzsch. In this view, the two particles go together in the sense of *εἰ δὲ μή*. The chief passages cited in support are δ 733, A 431 ff., X 110. But in all these the **κέν** is better explained as influencing the following verb, as usual. A. and FK. take *κέν* as equiv. to *πού*, 'wohl,' 'wie sich annehmen lässt,' Kr. *Dial.* 54, 1, 3. My. makes the attractive suggestion that *κέν* merely anticipates here the *κὲν ἀντιβολήσαις*. B., N., and Dindorf change the text to *ἢ καί*.

553. *ἐν ἁπάσαις ἠθετεῖτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μοῦνοι ἀπόλοντο,'* (496) *γελοίως τρίτον ζητεῖ ἀπολόμενον* Schol. (Didymus).

561 f. The transition to the Menelaus-prophecy is abrupt in the extreme, and the verses merely serve to introduce the Elysium-**ἄνθος**.—The first hemistich of 562, in the acc. with **ἐς**, occurs ο 239, and thrice in the *Il.*; with *ἀνά*, ο 274. The second hemistich occurs also ε 308, μ 342, ξ 274, and H 52 (*θανεῖν*).

567. πνείοντος ἀήτας: so only two inferior Mss. *M* has *πνείοντος* (with ας above), *H πνείοντας* (with ος above). Ar. read *πνείοντος, 'πρὸς τὸ ζεφύροιο.'* Strabo cites the passage thrice, always with *πνείοντας* (pp. 3, 39, 150). The reading of Ar. is adopted by La R., AH., FK., FH., My. Aristotle (*Problem.* xxvi. 31) read *διαπνείουσιν ἀῆται*, evidently without the following verse.

569. *ἐν ἐνίοις οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρως* (*improperly*) *ἔχειν τὴν ἀντωνυμίαν· οὐ γὰρ Διὸς γαμβρὸς ὁ Μενέλαος* (Schol.).

581. The omission of *ὕδωρ* is due to the desire to use the formula, and cannot be considered natural. The same holds of the use of *εἰς* instead of *ἐν* in 582.

584. A Schol. supposes that the cenotaph bore an explanatory inscription. But the age described, if not the age of the describer, was certainly too early for monumental inscriptions in Greek. The mound would help to keep alive oral tradition. My. aptly compares *Josh.* iii. 39.

599. σὺ δέ με: *σὺ δέ κε* Ar., and prob. *ἐρύκοις*, read in *H*.

604. τὲ ἰδ': inferior Mss., followed by most editors; *τ' ἠδ'* most Mss., followed by W., Hn.; *τὲ καί H*, followed by B.[2] There is no need of assuming a form *ϝιδέ*, and in some passages (χ 341, B 511 *etc.*) this is inadmissible.—N. suggests the monosyllabic close **λευκὸν κρῖ**.

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606. Ar. read αἰγίβοτον and ἐπήρατον, *sc.* πεδίον. Bergk (*Philol.* xvi. pp. 577 f.) suggested that this verse originally followed 608, but was changed so as to separate the almost identical verse-closes in 605, 607. N. makes the transfer in his text, Hn. and My. favor it in their notes. K., on the contrary, brackets the verse as a late interpolation by some one who wished to suggest ἤτοι μὲν τρηχεῖα καὶ οὐχ ἱππήλατός ἐστιν ν 242. Any praise of what Telemachus urges as a reason for declining the horses, K. thinks out of place.

608. **περὶ πασέων**: if this be interpreted "surpasses all" in being οὐχ ἱππήλατος οὐδ' ἐυλείμων, the thought of 606–608 is naturally progressive. Such a const. is favored too by the δέ τι of most Mss. (incl. *AH*), read by D., FK., FH.

611. **ἀγαθοῖο**: Crates, of the Pergamene library, read ὀλοοῖο, making the tone one of commiseration. — **οἶ' ἀγορεύεις**: closes the verse also ρ 479, σ 338, 389, τ 255, Σ 95. *Cf.* οἷα μενοινᾷς χ 217, and ὡς ἀγορεύεις 157.

613–619. At 620, the account of the adventures of Telemachus is broken off, to take up those of Odysseus in ε–ξ. When the story of Telemachus is resumed, this description of the beaker offered him by Menelaus is repeated. K. regards the passage as original and necessary in ο, but as unnecessary and borrowed in δ, wherefore he brackets it.

613. **δώρων**: δῶρον three inferior Mss., a reading adopted by B.[2] and defended *Hom. Bl.* i. p. 181 as giving the sense πάντων τῶν ἔνδον κειμηλίων δώσω σοι τὸ κάλλιστον καὶ τιμηέστατον, and so avoiding the implication that Menelaus had no treasures but those which had been given him, and furnishing a better parallel to 600. May not a verse like Ω 528 have induced the gen. pl.?

621–624. Rejected by all editors except W., K., F., FH., My. W. spoke of the verses as ipsa orationis insolentia et ambiguitate durissimi, nihilque Homerici coloris habentes *Proleg.* 131. To remove the ἔρανος-feature, FH. suggests that ἔπεμπον (623) has displaced an original ἔνειμαν (of which there are traces in the Mss.), because the ἄλοχοι were not usually present at the feasts of men. The verses were clearly intended to prepare for the change of scene from Sparta to Ithaca, and for the detention of Telemachus in spite of his eagerness to return (598 ff.), by renewing the feasting in his honor.

621. **ἐς**: ἀνὰ many Mss. (incl. *AM*), D., and FK. It favors referring δαιτυμόνες to the γέροντες or vassals of Menelaus who might already be assembled in the palace, whereas the narrative of Menelaus is prob. thought of as given in the gate (*cf.* 310 f., and γ 405 ff.). Eust. referred δαιτυμόνες to servants preparing a feast, and so the scholia. This made the ἦγον and φέρον of 622 more natural. Hesychius even gives μάγειροι

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as one definition of **δαιτυμόνες**. *θείου βασιλῆος* Eust. referred to Odysseus, and the scene to Ithaca. But *cf.* 682 f.

623. ἄλοχοι: Eust. understood this to refer to the concubines of the suitors, τὰς τοῦ Ὀδυσσέως δμωάς. — **ἔπεμπον**: ἔνεικαν many Mss. (incl. *AM*), ἔνεμαν one Ms.

627. ἔχοντες: ἔχεσκον all but two inferior Mss., W., B., A., F., Hn. Ἀρίσταρχος διαστέλλει (*punctuates*) μετὰ τὸ ὅθι [περ πάρος], ἵν' ᾖ τὸ ἑξῆς, μνηστῆρες δὲ ὕβριν ἔχοντες (Nicanor). *Cf.* W. C. Kayser, *Philol.* xviii. pp. 653 f.

634. χρεώ: χρή N.

642. ἔνισπε: εἰπέ N.

643. The punctuation of the verse is disputed. D., FK., and FH. agree with AH. Nicanor punctuated after ἕποντο, making κοῦροι include θῆτές τε δμῶές τε, and so do W., B., La R., N., A., F., Hn., My. Nitzsch suggested a mark of interrogation after both ἕποντο and ἐξαίρετοι, thus confining κοῦροι to ἐξαίρετοι.

646. K. suggests imitation of A 430. N. conjectures ἀέκοντα, with admissible hiatus.

649. ἑκών: Mss., but ἐγών is better attested β 133, and is read by conjecture here also in B.[2], N., Hn. — **ἄλλος**: La R. demands ἄλλως, with indef. subj., as N 287, X 199. *Zeitsch. f. d. österr. Gymn.* xxxviii. p. 161 ff.

652. μεθ' ἡμέας: the rendering in the notes is forced. Even without a verb of motion, μετά with the acc. of pl. or collective nouns means *among*. M. 195 cites three instances, π 419, B 143, I 54.

661. ἀθετοῦνται· ἐκ γὰρ τῆς Ἰλιάδος μετηνέχθησαν οὐ δεόντως (Schol.). The verses are certainly much more appropriate in the *Il.*, and are prob. borrowed here. They are bracketed by all editors except W. and K.

656. ἐκ τοσσῶνδε: ἐκ may be taken as adv., *away*, with οἴχεται, leaving τοσσῶνδε closely connected with ἀέκητι (so D., My.). Hartman (*Mnemosyne*, xii. pp. 228 ff.) suggests εἰ for ἐκ, and v. 667 as apod.

668. πρὶν ἥβης μέτρον ἱκέσθαι: so six Mss. (incl. *H*, *A* supra), Ar., followed by B.[2], La R., N., FK., FH., My. πρὶν ἡμῖν πῆμα γενέσθαι eight Mss. (incl. *AM*), 'αἱ κοινότεραι,' followed by D. Eust. read πρὶν ἡμῖν πῆμα φυτεῦσαι, and so W., B.[1], F., Hn. It is likely that a variant from an original like the text would be sought, on account of the supposed contradiction implied.

670. αὐτόν: αὖτις La R., B.[2], D., by conjecture; αὖ ἀνιόντα or αὖτις ἰόντα N.

678. The note gives the view of A. AH. follows Gerlach, *Philol.* xxx. pp. 504 f., *outside the court-yard, i.e.* on the street, making ἔνδοθι mean simply "in the courtyard." So Nitzsch, D., FK., FH.

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679. διά: four Mss. (incl. *M*) have πρός, which may have arisen from the vagueness of αὐλῆς ἐκτός above.

682. ἤ: omitted by B.², N.

683. σφίσι δ' αὐτοῖς: ἀτὰρ σφίσι? N.

684 f. Lange, *Gebrauch der Partikel* εἰ, p. 429, interprets the whole prayer as ironical. Penelope prays that that may not happen which above all things else she desires to happen. The negs. then accompany δειπνήσειαν. Eust. took 684 as an independent prayer, *sc.* εἶεν.

692. N. suspects ἐχθαίρῃσι. Christ conjectures φιλείῃ, subjv. as in α 396 (*Rh. Mus.* xxxvi. p. 29). Van Herwerden restores ἄλλον μέν κ' ἔχθοιτο βροτῶν, ἄλλον δὲ φιλοίη. With the form φιλοίη, *cf.* also φοροίη ι 320, the only cases in Homer of this form in contract verbs. M. 83, 3.

705. ἔσχετο: ἔσκετο, ἀντὶ τοῦ ἐγένετο, αἱ Ἀριστάρχου. With this reading, attributed to Ar., θαλερή would be pred., "her voice became liquid, faint, refused to come forth." The followers of Ar. claim that the scholium attributes to Ar. the reading which he criticised. 'Nobis Graecae linguae ignarus fuisse videtur egregius scilicet criticus' N., *Od.* i. pp. ix. f.

722. πέρι: four Mss. (incl. *M*), W., B.¹, D., Hn. The other Mss. and editors have περί.

727. ἀνηρείψαντο θύελλαι: ἀποκτεῖναι μεμάασιν has good Ms. authority.

732. ὁρμαίνοντα: ὁρμαίνοντος? N.

734. τεθνηκυῖαν: Mss., W., N., D., Hn. τεθνηυῖαν, B., A., FK., FH., My.

735. ὀτρηρῶς: ὀτρηρός inferior Mss.—**Δολίον**: the faithful Dolius of ω is the product of a later poet's fancy. In the older parts of the poem he is a mere name, — "the cheat" — an appropriate source for the "black ones," the false servants Melanthius and Melantho (K.).

758. γόον, γόοιο: vix recte B.² Hn. suggests νόον.

762. κλῦθί μευ: the only sure instance of the dat. comm. with ἀκούω, is Π 515 f. So the most and best Mss. have the dat. with κλῦθι only in β 262, δ 762, ζ 239, 324 (a different case from that in δ 767), E 115, K 278, but elsewhere, eleven times in the *Od.*, and twelve in the *Il.*, the gen. Poets later than Homer use the dat., σὺ δέ μοι κλῦθι Theog. 4, εὐχομένῳ μοι κλῦθι 13, κλῦτέ μοι εὐχομένῳ Solon 13, 2 (La R. on E 115). All editors but N. and Dindorf read the gen. everywhere in Homer. N. has the dat. at δ 762, E 115, K 278, the gen. at β 262, ζ 239, 324. Dindorf has dat. only at δ 702. M. (143, 3) accepts it for β 262, E 115. See on 767.

775. ἀπαγγείλῃσι: a correction in *H*, and the reading in three inferior Mss., but adopted by B.², N., D., FK., FH., instead of ἐπαγγείλῃσι, a compound which occurs nowhere else in Homer. My. compares μαθόντες

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τοῦτο ἐπηγγέλλοντο αὐτῷ Hdt. iii. 36. — **πάντας**: *πάντες* is a natural correction, and was proposed by Naber and Nitzsch. The first hemistich seems to be loosely adapted.

783. **περιττός** (Schol.). The formula for setting up the mast has not preceded (*cf.* *β* 424 f.), and the sail is usually spread just before departure in case of a favorable breeze. *Cf.* *ε* 268 f., A 479 f. Six Mss. (including *AH*) omit the verse, eight (including *M*) retain it. But at *θ* 54, where it is equally inappropriate, all Mss. retain it. It should be retained here also, furnishing another instance of the incorporation of a formula group into a context to which certain parts of the group are not adapted. So *π* 326 is inappropriately used after its usual forerunner, but appropriately in 360. The verse is rejected here by W., B., N., D., FK., AH., who all retain *θ* 54 except AH. Both were retained by A.

785. **ἐν νοτίῳ**: *εἰνοδίῳ* (*εἰνόδιον* Lehrs) Arist., *ὡς ἂν τις εἴποι ἐν ὁδῷ, ἑτοίμην εἰς τὸ πλεῖν* (Schol.).

788. **ἄσιτος**: *ἄναυδος* Rhianus, *καὶ ἔστιν αὕτη χαριεστέρα ἡ γραφή* (Schol. *H*).

807. **θεοῖς**: *θεόν* Eust., *θεούς* FK., FH.

811. **πωλέ'**: ten Mss. (incl. *AHM*) read *πώλεαι* with synizesis, and D., My., read *πωλέαι*.

831. The second hemistich is clumsy. K. favors N.'s suggestion of *θεοῦ τέ τιν' ἔκλυες αὐδήν*. B.[2] has *αὐδήν*, comparing *β* 297, *ξ* 89.

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BOSTON, March, 1888.

GINN & COMPANY, Publishers,

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